

Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

ΛT

BANKIPORE

VOLUME VIII
(ARABIC VISS)

SÛLÎSM

Prepared by
MAULAVI ABDUL HAMID

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA BY THE BAPTIST MISSION PRESS CALCUTTA AND

Published by the Superintendent Government Printing Bihar and Orissa Patna

1928

CALCUTTA BAPTIST MISSION PRESS

PREFACE

--11

The present volume the thirteen of the series is the sixth dealing with the Arabic MSS. It contains notices of the MSS belonging to the section. Asceticism and Sufism, the most difficult brunch of Islumic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Sufism. The study of the subject of the spiritual training given by Sufis to their novices is still continued throughout Islamic countries. The activity in study of the present subject even in the pre-ent day and in India is evident from the training given in the monasteries of India. In Bihar in the present age the Phulwari-monistery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising, old MSS specially the oldest MS in the Library one dated a H 483=a D 1090 (No 825) The volume contains notices of 155 MSS including twenty treatises contained in five MSS of mixed content

The volume has been compiled by Maulavi Abdul Hamid who deserves congratulations for his critical researches in connexion with several works of great importance (vide Nos 825 827 842 848 849 850 854 857 859 863 864 886 898 910 915 917 918 936 937) and for throwing fresh light on the lives of several authors (vide In No 875 the compiler has succeeded in establishin, the correct date of Abdarrazzaq Kashı's death as a H 936 the date of his death as given in almost all the catalogues being AH 930 (see Brock Vol II p 204) In No 923 the compiler has proved that Abdalgadir Safadi was alive in A H 905 and died some time before A H 924 while Brock Vol II p 119 on the authority of three catalogues gives the date of his death as A H 726 The ten sources of the origin of the word Sufi given by the compiler with references may be cited as evidence of the thoroughness of his research (vide p 49) The other methods displayed in the previous volumes have been fully maintained in the present

Among old and rare MSS catalogued in this volume the following deserve special notice —

- No 820 A fragment of an old copy of Kıtâbas Sabr wa Ar Rıdâ, a very rare work on Asceticism and Sûfîsm, by Hâris Muhâsibî, a famous Sûfî of the 31d century A.H who died in AH 243 = AD 857 Dated AH 620
- No 825 A very valuable and oldest copy of Kıtâb al Luma' by Abû Nasr as Sarrâj, who died in ан 378=а D 988 Dated ан. 483
- No 826 The second part of a very old copy of Qût al Qulûb, a work on Sûfîsm and Asceticism, by Abû Tâlib al Makkî, who died in A H 386=A D 996 Dated A.H 571.
- No 831 A reliable copy of Manâzil as Sâ'rîn, a famous work on Sûfîsm, by 'Abdallâh al Ansârî, who died in a H 481 The copy was in the use of Muhammad bin 'Alî, an Indian Sûfî of the 9th century a H
- No 841 A very rare abridgement of Ihyâ' al 'ulûm, not mentionêd in any catalogue, by Yahyâ bin Abil Khair, who died in A н 558=A D 1162
- No 850 A unique copy of a concise commentary on Bidâyat al Hidâyat of Gazzâlî (d AH 505=AD 1111), by 'Abdal Qâdir al Fâkihî, who died in AH 982=AD 1574
- No 857 A very old copy of Kıtâb at Tawwâbîn, by Ibn Qudâmah, who died in A H 620=A D 1223 The present copy was studied by several scholars in A H 695
- No 860 A very reliable copy of 'Awarif al Ma'arif, by Shihabaddîn Suhrawardî, who died in a h 632=a d 1234 Dated a h 884 The present copy was studied in the 11th century a h by certain famous Sûfîs of Gujarât
- No 879 An autograph copy of Sharh Fusûs al Hikam by Jâmî (d A H 898=A D 1492) Written in A H 896
- No 889 An old copy of 'uqlat al Mustaufizah of Muhîaddın al 'Arabî (d A H 638=A D 1240) Dated A H 773
- No 893 An old and valuable copy of Riyâd As Sâlihîn of Muhiaddîn an Nawawî (d A H 676=A D 1278) The copy was transcribed five years after the author's death in A H 681 The present MS was studied by several eminent scholars under Ibn 'Attâr, one of the pupils of the author
- No 895 An old copy of Hall ar Rumûz of 'Izzaddîn al Maqdısî (d ан 678=а D 1279) Dated ан 839
- No 907 A very old and valuable copy of Shifâ' al Asqâm of Subkî

PREFACE V

- (d AH 756=AD 1355) studied under the author by his son and many others
- No 910 An autograph copy believed to be unique of Labdat at Tasawwuf an exceedingly valuable work on principles of Sufism by Shamsaddin ad Damigani the Minister of Persia and pupil of Qadi Adud (d a H 756=a D 1355)
- No 911 A very correct copy of Simt as Sudur a very rare
 work on Sufism by Taqiaddin al Mausili (d a n 797=a d
 1394) Written by the pupil of the author
- No 926 An autograph copy of Jawamı al Kılam by Alı Muttaqı (d A n 975=A n 1567)
- No 929 A very rare copy of extremely rare work on Sutism
 viz Al Fusul Fathiyah by Husain bin Faqih (d a h 979=
 a d 1571) Dated a h 1022
- No 937 A copy of Husn at Tawassul a very rare work on Sufism by Abdal Qadir al Fakihi (d A H 982=A D 1575)
- No 939 An old copy of an Arabic translation of Fasi al hitab a reliable work on Sufism in Persian The work was translated into Arabic by Amir Badshah Muhammad al Buhlari in A. H. 987 The present copy was transcribed in
- No 955/1 A very old copy of Kıtab al Kunh Mımmala Budda lıl Muridi Minhu of Mahiaddin al Arabı (d ай 638=ар 1240) Dated ай 778
- No 959/1 A copy of a very rare treatise viz Ar Risalut al Makkiyah believed to be unique by Qutbaddin a Sufi of the 8th century AH Written in the beginning of the 10th century AH

The volume of the catalogue was revised by Mr E A Horne and Dr Azimuddin Ahmad The final proofs of the same were revised and passed for the Press by me

Imperial Library Calcutta 3rd July 1928 J A CHAPMAN

TABLE OF CONTENTS

Nos 820-955 Asceticism and Şufism 9,6-9,9 M Majmu ah Pages 1-168 109-165



ARABIC MANUSCRIPTS.

ASCETICISM AND SÛFÎSM

No. 820

foll 3, lines 16 size 91 x 51 71 x 31

كباب الصبر رالوماء

KITÂB AS SABR WA AR RIDÂ'

A fragment containing the last three foll of an old copy of Kitab as Sabr wa ar Rida a very rare work on Asceticism and Sufism which treats of the strict observation of the two important principles of the subject viz to bear patiently and accept gladly the inevitable decrees of God whatever they may be

الرعدة الله Author Abu Abdallah Haris bin Asad al Muhasibi الرعدة الله a follower of the Shafi . School and the most عادس بي المد المحاسي distinguished Sufi of the 3rd century A it whose literary merits equal his fame as Sufi His authority both as a scholar and a mystic that is in both branches of learning (علوم ظاهري و ناطني) is attested unani mously by his biographers Sufis and scholars. He is called Al Muhasibi on account of his supreme mastery over the appetites and his being mindful in his every act of the fear of God He died in A H 243=AD 857 see Mir at al Janan fol 1586 Tabaqat u Ibn Mulaq Ikhtiyar ar Rafiq fol 396 Kashf u Asrar al Bayan qın fol 152 112 Mujmal Fasihi fol 25 Isnawi fol 13 Awhya of Attar fol 113b Nafahat p 56 Al Lawaqih fol 74 Taj at Tabaqat vol 111 Part 11 fol 657 Berlin No 2812 Paris No 1913/15 Brock vol 1 p 198 (where A H 213 is a misprint for 243 as the date of the author s death)

The present work is not mentioned in Brock who however vol 1 p 198 mentions five other works of the author

VOL XIII

The present fragment begins abruptly thus

حتى لا يجب ، إن يكون نعصة صنة الميا كما قال سويد بن متنعة معتما به قد ما الله منظم الله ويد الله معتملاً بنا فلة قان وال عدة و لم يصار الله المدر النو . المدر النو .

The colophon runs thus

تم كتاب الصار و الرضاء للمحاسبي و فرغ من كتابته في الثالم ، عَبُر ربيع الآحر ، فقد ٩٢١ *

Written in good Naskh Dated an 621 At the end, the following two notes are found

I By Ahmad bin 'Abdallâh bin Muhammad al Warrâq, a scholar of Egypt of the 8th century A H He says that, in A H 777, he went through the MS

طالع ۱۰۰ العدد الفقير الى عفو ربه احمد بن مدد الله بن محمد ... الوراق عفر الله له و لجمع المسامين و دلك مى مستمل رحم سدة مدع و سعمائة *

II By Muhammad bin Mu'lim Najmaddîn He says that he also went through the MS

طالع مى هدا الكتاب العدد العقير الى الله محمد بن معلم بحم الدين .

These two notes are followed by a prayer (دعاء designated معاد عاء designated معارک مہتمان, which begins thus

اللهم ابي اسألك بالالف المعطوف و باسم المكاوف البح *

No. 821.

foll 63, lines 23, size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$

ستان العارفين BUS'1'ÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'an, Hadis and other religious works, such as those of jurisprudence, theology and Sûfîsm, divided into 162 Bâb

Author Abu'l Lais Nasr bin Muhammad bin Ahmad bin Ibrâhîm as Samarqandî الو الليم مصرد بن احدد بن الواهيم اللم وفندي,

a famous Hanafi scholar of his age chiefly known as a jurist and He studied under his father and many other Shailbs For the names of most of them see Tanbih al Gafilin No 823 below where the present author quotes Hadis and the sayings of others transmitted to him by his Shaikhs Brock vol 1 p 196 enumerates eleven works of his He was born in A H 290 The biographers differ very much as to the date of our author's death The following six dates are given as detailed below viz A H 373 375 376 382 383 393 Three different dates viz AH 373 375 and 383 are given by Hal khal see vol n p 365 vol n p 51 vol m p 136 Two dates viz AH 375 and 393 are mentioned in Berlin vol v p 381 Brock vol 1 p 195 gives the following three dates A H 375 383 393 In Madmat al Ulum fol 109 and in Taj at trajim (edited by Flügel) A H 393 is the date given Again Flügel in Die Classen p 303 gives A H 383 the author of Mujmal Fasihi fol 1256 AH 376 Taj at Tabaqat vol av fol 1150 AH 382 and Carro vol n p 70 A H 375 The earliest biographer of our author who died in A H 775 the author of Al Jawahir al Mudiyah gives the year of his death as A it 373 see vol ii fol 78 and Al Kafawi in I lam agrees with him as does also the author of Tabagat al Ahnaf (see Hand list No 2452) Ali Qiri in his Tabaqat (see Hand list No 2451 fol 181) gives A H 376 but in his commentary on Shifa (see Hand list No 2250) which was composed after the Tabaqat referred to above he agrees with date given by the author of Al Jawahir Mudivah and this is also supported by the author of Hada in al Hanafiyah p 180 In view of the agreement of the last five authors on A H 373=A D 983 we may perhaps accept this date in preference to any other

Beginning -

التحمد الله رب العالمين و العابية الدين قال الشيخ العدية ابو اللبيب نصر بن محدد بن الراهم بن التخطاب السعوفيدي رجمة الله علية ابني جمعيب في كتابي هذا فلونا من العام و - 8 كتاب التستان اليرة

For other copies of the work see Berlin Nos 8322-3 Wien No 1837 Cairo vol ii p 70 Rampur, No 50

The work was printed in Bulaq A II 1289 in Bombay A II 1304 and in Calcutta A D 1868

Written in good Naskh Not dated apparently, 9th century

No. 822.

ioll 139, lines 15, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same

Another copy of the preceding work, beginning like the above. Written in Nasta'lîq Dated A H 1195.

No. 823.

foll 228, lines 23, size $12 \times 8\frac{1}{4}$, $8\frac{1}{2} \times 5\frac{1}{2}$

تنبيه العافلبن

'I'ANBÎH AL GÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'an, Hadîs and the sayings of others transmitted to the author by his father and other Shankhs, divided into $95 \ Bab$.

Beginning

الحمد لله الدي هداما لكتامة قال العقيم الراهد ... دمر بن محمد بن احمد بن الراهيم السموقدي اللي لما رأيه الواجاعلي من روقة الله تعالى المعرفة في الادب و الحظ في العلم جمعه في كتابي هذا شيئاً من المواعظ الم

The first $B\hat{a}b$ begins on fol 2^a , thus ناب اللحلاص و ترک الرياء احبريا محمد بن العصل الح

The last chapter begins on fol 219a as follows

بات الحكايات قال العقية ابو الله ، السموقدي حديثا ابي الم *

For other copies of the work see Berlin, Nos 8735-6, Wien, vol 111, p 268, India Office, No 147, Alger, Nos 872-75, Cairo, vol 11, p 151, Asafiyah Library, vol 11, p 1590 The work has been printed in Cairo, A H 1305, Bombay, A D 1884

No 824

foll 296 lines 19 size 61×41 51×21

The Same

Another copy of the preceding work beginning like the above Written in ordinary Naskh Dated A H 1187 Scribe בריים זון מספיא

No 825

foll 178 lines 12 size 8 × 6 5 1 × 4

اللمع في النصوف

AL-LUMA' FI AT TASAWWUF

A very valuable and the oldest known copy of the Kitab al Luma dated A H 483 This is the oldest MS in the library but unfortunately it is imperfect

Author Abu Nasr Sarraj at Tusi

The MS is defective at the beginning and opens thus -

An exceedingly valuable edition of the work (with critical notes author's life abstract of contents glossary and indices) by R A Nicholson was published in the Gibb Memorial Series 1914

The author surnamed الماري العبراك The Peacock of the Poor was a great expounder of the Sufic doctrines He was well versed in mystical theology He died in a H 378=AD 988 For full particulars of the author and the work see Nicholson's edition Some particulars of the author will also be found in Kashf al Mahjub Tadkırat al Auliya Nafahat Safınat al Auliya Mirat al Asrar Mirat al Janan etc See also Haj Lyhal

The following anonymous note on the title page apparently written in the 9th century of the Hijrah ascribes the authorship of the work to the famous Shaikh Abu Nasr Bighr al Hafi (d A H 227=A D 841) —

كتاب النفهم لاني بصر بسر التعافي

This wrong assertion is evidently based on a careless reading of the opening words of each Bab in which only the Aunyah Abu Nasr and not the name occurs نال او نصر

The writer of the note has thus mistaken Abu Nasr (Bishr al

Hafî) for our author Abû Nasr (Sarrâj). Hâfî's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him Moreover, our author mentions in the work several Shaikhs who lived after the death of Hâfî (see the List of Sûfîs given at the beginning of Nicholson's edition)

The main object of the author in writing the work was to show by argument that the true principles of Sûfîsm agree with the doctrines of the Qur'ân and the Hadîş He deals at length with the doctrines and principles of the ancient Sûfîs, their moral systems, customs, supernatural powers, etc On the whole the work supplies valuable materials for the study of the development of Sûfîsm in the second, third and fourth centuries of the Muhammadan era

The work, as extant in the printed edition, consists of a Muqad-dimah and thirteen $Kit\hat{a}b$, subdivided into numerous $B\hat{a}b$ Our copy has only twelve $Kit\hat{a}b$, as follows

The first $Kit\hat{a}b$, f^{eq} $\mathcal{L}\mathcal{L}\mathcal{L}$ (corresponding with the second in the printed edition), in 8 $B\hat{a}b$ (in the printed edition 9 $B\hat{a}b$), on fol 1^b The second, in 4 $B\hat{a}b$, on fol 11 The third, in 5 $B\hat{a}b$, on fol 17 The fourth, in 7 $B\hat{a}b$, on fol 23^b The fifth, in 27 $B\hat{a}b$ (in the printed edition 26 $B\hat{a}b$), on fol 34^b The sixth, in 5 $B\hat{a}b$, on fol 79^b The seventh, in 12 $B\hat{a}b$, on fol 95 The eighth, in 6 $B\hat{a}b$, on fol 109^b The ninth, in 6 $B\hat{a}b$, on fol 116^b The tenth, in 2 $B\hat{a}b$, on fol 124^b The eleventh, in 18 $B\hat{a}b$ (in the printed edition, 32 $B\hat{a}b$), on fol 143 The twelfth (not treated as a separate $Kit\hat{a}b$ in the printed edition), in 20 $B\hat{a}b$, on fol 166

A comparison with Nicholson's edition shows that the entire Muqaddimah (subdivided into 18 Bâb), and the first Kitâb, كنّات الأحوال (comprising 19 Bâb), occupying pp 1–70 in the printed edition, are wanting in our copy. The last Kitâb in our copy, styled كنّات العالم (is not treated as a separate Kitâb in the printed edition, but forms only a part of its last Kitâb in the printed edition, but forms only a part of its last Kitâb in the printed edition. The last Bâb of the fifth Kitâb in our copy is treated as a separate Kitâb كنّات عدير العالم المائل in the printed edition. There are many other notable variants of great importance in the texts

Of the two MSS used by Nicholson the one which he made the basis of his edition, is dated a H 683, and the other, a H 548 In view of the fact that our MS (dated a H 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Sûfîsm Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS would also be of great interest

The colophon of the scribe indicating the date of transcription of our copy viz A H 483 runs thus \longrightarrow

ورع من كتابته دوم الابتين و السابع عسر في شهر حب سدة بلات و ثمانين و انعمانة ه

Written in fair bold Naskh

No 826

foll 218 lines 23 size 93 x 63 8 x 4

الحرء البالي من فوت العلوب في معاملة المحبوب

AL JUZ, AS SÂNÎ MIN QÛT AL QULÛB FÎ MU'ÂMALÂT AL MAHBÛB

The second part of a very old copy dated A H 571 of Qut al Qulub a work on Sufism and ascetoism dealing with religious duties mystical principles and moral precepts as well as the system and observances of Sufism The author expounds with special care the philosophical principles involved As the author of Fasl al Lintab (see Persian Hand list No 1386) fol 33 observes in the quotation which follows the present work is recognised by Sufis and scholars as the most useful composition produced on the subject up to that time —

قالوا لم نصفف منله في المسلام في دفا في الطريقة و لمؤلفة حمة الله كالم في هذه العلوم لم نستي إلى منلة به

Al Gazzalı (d AH 511=AD 1111) ın Ihya al Ulum (see Nos 833-36 below) borrowed materials from the present work

The present second volume contains the last 16 Fasi viz 32-47 A complete copy of the work is mentioned in Berlin No 2816 together with a full description of the contents. An index of the contents of the present copy written on different paper in a later hand is attached at the beginning

Author Abu Talib Muhammad bin Ali bin Atiyah al Makki al Haris المواطلات محمد بن على بن عظمة البخاري a famous Sufi of Mecca He was a disciple of Abu I Hasan Muhaminad bin Ahmad bin Salim Basri to whom he refers on fol 183° thus—

و كذلك ١١٠٠ او الحسن بن سالم نفول ادا الطنب حقة من السنع بحد حب بك الدفس الى الهلكة و ادا متعب حقة من السنع مصرب كل خارجة عن حطها فاستعام العلب بدلك و اعتدال ه He died in Bagdâd, A H 386=A D 996 See Mir'ât al Janân, fol 233b, Nafahât, p 135, Tâj at Tabaqât, vol. 1v, part 11, fol 1210, Fasl'al Khitâb, fol, 277b, Mujmal Fasihî, fol 128c.

Beginning

العصل الثاني و الثلثون عدم شرح معادي الاسلام و هي حمسة فكر قصائل الطهارة و ما يعال عدد عسل كل عصو من الادكار اول دلك ان يتوضأ فاعدا مستور العورة و ان لا يكون الماء متمسا *

The work ends with the 47th Fasl which begins thus

العمل السابع و الاربعون فنه كتاب تقصيل الحرام من السبهة و ممل
التحلال و قام الشبهة *

The colophon, which is not fully legible, runs thus

الحمد لله رب العالمين وصلى الله على سيدنا الندى،العربي وعلى

آلة و اصحانة و اتناعة المعنى و سام سليماً ... فرع .. سنة الحدي و سنعين و حمس و خمسائة اللهم اعفر لمصنعة و لصاحنة و كاتنة و لوالديهم اجمعني ...

For other copies of the work see Berlin, loc cit, Râmpûr, No 261

The work was printed in Cairo, A H 1310 A printed copy of the work is mentioned in Asafiyah Library, No 989

Written in good Naskh

The name of the scribe is undecipherable Foll 69-95, which are also written in Naskh, are supplied in a later hand

The MS was at one time in the possession of one Muhammad bin 'Abdallatif, a scholar of the 9th century ${\tt A}$ H, as it appears from his autograph note on the title-page which runs, thus

كتاب فوت القلوب و معاملة المحدوب تصدد ، الساح الكندر السهير الى طالب ، المكى من نعم الله على عددة محمد بن الشاح عدد اللطاء ، الحتم لة بالنخار النع *

One Muhammad Nâfi', in his note on the title-page says, that in A H 1192, he purchased the present MS through Mîr 'Inâyatallâh

No 827

foll 308 lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$ of $3\frac{1}{2}$

ورعد العلماء

RAUDAT AL 'ULAMÂ'

A work containing a collection of religious mystical and moral instructions based on the Quran Hadis and sayings of the Sufis and others. The work is divided into 98 Bab, which are fully described in Berlin No. 8860.

Author Abul Hasan Ali bin Yahya bin Muhammad Az Zanda vaisiti al Bukhari al Muhtagi الرائعيس على من تحتين من محمد الرندو سندي Haj Ishal vol ii p 505 and Berlin No 8860 record the author's name as Abu Ali Husain bin Yahya but the author of Al Jawahir al Mudiyah vol ii fol 128° emphatically states that his name was Ali bin Yahya thus و قلب السبة على بن تحتيل This rendering is supported by the Isnad of the present work quoted below which is identical with that found in the copy noticed in Buhar Lib Cat vol ii No 121 —

التحدد الله رب العالمين و الصلوة على حدو ۱۰ محمد و اله و ١٠٠٠ محمد و اله و ١٠٠٠ محمد بعول ابو ا لل الحدد بن محمد بصرالعلوى التحدادي البحاي على التعالى على الحدودي لتحميع كتاب وعم العلماء حدى ابو المعالى الشوف بن ابني بكر الله عن التحدادي وحمه الله عليه الحارة في سنة ابنع و سنين و حمسانه بنال الحيوا الشيخ الامام الراهد سمس الاسلام ابوتكوري مه ١٠٠٠ بن فصل الربحوي فيما كتب لني في سنة بيال و ١٠٠٠ ابنا قال السنج الراهد الوالد قال الحيوا السنج الفعنة الحاكم ابو بصر بن محمد بن عسى العلودي وحمة الله علية قال احدوا السنج العقنة الراهد الواهد الولد بسني وحمة الله علية هاله علية و

It is evident from the fact that throughout the work the author is referred to sometimes as كال الهمد وحيه الله (the preceptor or jurist said May God have mercy on him) and sometimes as الله وحيد الله (the said May God have mercy on him) that the work was arranged by some one after the author s death—probably by his pupil Abu Nasr bin Muhammad bin Isa who in the Isnad quoted above refers to the author in similar terms (عدمه رحيه الله عليه العمالة)

The date of the author's death is not mentioned in Haj khal

9

nor in Berlin, No £860 In Al Jawâhir al Mudîyah, the author is noticed as a Hanafî scholar, but nothing is said as to the century to which he belonged Dr Hidâyat Husain, in Bûhâr Lib Cat. vol ii, No 121, on the strength of a date, a H 508, mentioned in the Isnâd, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in a H 508, and a careful examination of the MS elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century a H

(1) Our author refers, in the passage (fol 33°) quoted below, to Abû Bakr Ismâ'ılî, a reliable traditionist, who died in A ii 371=A D. 981, see Huffâz, vol iii, p 159, and states that he personally received certain religious instruction from him

فال رحمة الله سمعد، السيم الامام انا نكر اسمعدلي يتحكى عن المحسن الدصوى انه حلس للعامة فلما فرع فلم الدة شاف الم

(11) From the above-mentioned Abû Bakı Ismâ'îlî he received a Hadîs, which he quotes on fol 248° as follows

فال رحمه الله و حددنا الامام انو نكر الاسماعدلي املاً ناسنان له عن نافع انن عمر قال لما درلت هذه الآية و هو قوله مثل الدين يدفعون اموالهم تعير حساب الي احر الآية قال رسول صلى الله علدة و سام رت زدامتي قدرلت هذه الآية من داالدي يعرض قرصا حسنا فلماعقه له اصعافا كثيرا قال رسول الله صلعم ردامتي فعرلت انما يوقي الصادرون . احرهم فعير حساب *

(111) Agam, on fol 285^a , he refers as follows to a saying which fell from the lips of Sufî Abu'l Qâsim (d AH 378=AD 988, see Nafahât, p 139) —

قال رحمة الله و سمعم ادا العسم الصوفى يقول اول سنى حلقة الله تعالى حلق درة ودخاء *

(1v) It is clear from the following passage (fol 33^{b}) that our author studied under Abu'l Hasan 'Alî bin 'Abdallâh at Tarsûsî (d AH 382 = AD 992, see Ansâb u Sam'ânî, fol 222^{b})

مال رحمه الله موأب على ابى اله م على بن عدد الله الطرسوسى مال كان بعض الصالحين بعسل مونى الصويدة معال الم مدنا يوما و الدرجية في كفدة م ب هانفا من راوية الديب معول ادة عسل باطدة في حدوثة و ادب م لا طاهرة بعد و قادة فا جدمع العسلان فصار دورا على فور الي ه

Beginning -

اشكر الله تعالى كندرا واستحة نكرة و اصلا اما بعد قانى قد صفف هذا الكتاب و اصلية مرازا على اصحاب و كان حاليا عن مسابل الفقة و المحكم والا مثال فسألنى بعض اهل العلم من قد انتلى با الحلوس في العامة ابد هم الله بان اصفة بائنة في العامة الله تعالى ادنى و دام كنا بي هذا و سمينة كتاب ورضة العلماء وكان اسمة الاول ورضة العلماء

The author gives us to understand in the preface that the present work is an enlargement of his former work. Raudat al Midkkinn

Some one in the following note on the title page has erroneously ascribed the authorship of the work to Abu Ismail Ahmad bin Muhammad bin Nasr al Alawi —

کنا*ن زومه العلمای ۱۰۰ ، السنج العلام*ة و التح*در الفحر الفهامة ابو* اسماعدل احمد بن احمد بن فصر العلوى التحدقي عفر الله لة و لحمدم الد 1

For other copies of the work see Berlin No 8860 Buhar Lib Cat No 121 Rampur Nos 156 57 of date a H 771 Rampur No 156 of date a H 771 being the oldest copy known to us

Written in fair Naskh Dated A H 1097

In a H 1255 the MS came into the possession of one Abdarrahim al Qandahari an Indian scholar of the 13th century a H See the note on the title page which runs thus —

دد رمع هذا الكناف نفصل الله الكرم مي ملك عند الرحيم العندهاري. معة الله النالي سنة ١٢٥٥ه • No. 828.

foll 114, lines 33, size $13\frac{1}{2} \times 8$, $10 \times 5\frac{1}{2}$

الرسالة العسيريه

AR RISÂLA'I' AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfîsm and asceticism, containing a full description of the mystical principles and practices of the Sûfîs. In the first $B\hat{a}b$ of the work, the author refers to 82 eminent Sûfîs, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (العلى السند و الحرابات), and that the Sûfîs, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfîs, is regarded as a standard work on the subject, and is referred to as such by Sûfîs and scholars of the author's and of succeeding ages. It is divided into 54 $B\hat{a}b$, which are fully described in Berlin, No. 2822. The work was composed in A H 438.

Author Abu'l Qâsım 'Abdalkarîm bin Hawâzın bin Talha bin ابو القاسم عدد الكريم بن هوارن بن طلحة بن محود Muhammad al Qushairî ابو القاسم عدد الكريم بن هوارن بن طلحة القسيري, known as Al 'Ustâd (الأسااه), a prominent Sûfî scholar and author of the 5th century A H He is specially known for his merit in the Qur'anic branches, tradition, philology, jurisprudence, theology and mystical branches of learning, and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock, Besides the 13 works referred to above, a very rare vol 1, p 432 work of the author, viz, Kitâb al Mi'râj is found in the Library, see Hand-list No 2269 Our author was a follower of the Shaf'i school, and adhered to the Ash'arî school of theology He was born ın Khurâsân, A н 376 He lost his father, while still a child, but he had an innate love of learning, which prompted him to leave Khurâsân for Nishâpûr, where fortunately he fell in with Sûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others

- (1) Abu'l Qâsım Al Aımânî, a philologist of the 4th century A H
- (11) Hâkım (d AH 405=AD 1014, see Lib Cat, vol v, part 1, pp 105-6)
- (III) Ibn Fûrak (d A H 406=A D 1015, see Lib Cat, vol v, part II, No 373), who is quoted by our author on fol 52b of the present work thus احبونا الأمام انو نكر محدد س الله الح

- (iv) Abu Ishaq al Isfira ini (d A H 418=A,D 1027 see Isnawi fol 24) who is also quoted on fol 98° thus و كان الامام المام الراسعان الا معراسدي نقول لي
- (v) Abu Bakr Muhammad at Tusi (d A H 420=A D 1029 see Isnawi fol 300)
- (vi) Abu Nu aim al Isfahani (d ан 430=ар 1038 see Lib Cat vol v part пр No 437)

After a thorough study of Islamic literature our author placed himself for spiritual training under the above mentioned Sufi Abu Ali Ad Daqqaq who was so greatly impressed by our author is devotion to spiritual learning that he gave him his own daughter in marriage After Abu Ali is death in a h 405=a D 1014 our author adopted as his spiritual guide the Sufi Abu Abdarrahman as Sulami (d a h 412=a D 1021). These two Sufis are the chief authorities quoted in the present work. The wonderful genius of Qughairi earned for him a great reputation among the Sufis who conferred upon him the title of Al Ustad which had formerly been borne by Abu Alf. He died in Nighapur a h 465=a D 1074 and was buried near the tomb of his father in law. He left behind him a large number of pupils and disciples and the following six sons who were also reputed for their piety and literary knowledge.—

- Abu Nasr Abdarrahım (d A H 514=A D 1120 see Isnawı fol 373)
- (n) Abu Sa d Abdallah (d A H 477=A D 1084 See Isnawi fol 380)
- (iii) Abu Mansur Abdarrahman (d A H 482=A D 1089 ec Isnawi fol 380)
- (iv) Abu Said Abdalwahid (d A H 494=A D 1100 see Isnawi fol 380)
- (v) Abu l Fath Abdallah (d A H 521=A D 1127 see Isnawi fol 381)
- (vi) Abu l Muzaffar Abdalmun im (d A H 532=A D 1137 see also Isnawi fol 381)

For our author's life see Mir at al Janan fol 264 Subki vol iv fol 161 Isnawi fol 378 Ibn Mulaqqin fol 61^s Kashf u Asrar al Bayan fol 112 Tabaqat al Mufassirin fol 53^o Nafahat p 354 Mujmal Fasihi fol 151^o Br Mus Suppl No 227 De Slane's translation of Ibn Lhallikan vol ii p 152

Beginning -

قال الاسنان حمال الاسلام أنو القاسم عند الكريم بن هوارن القسنوى الله ، لله الذي تعرف تحالل ملكونة و بوحد تحمال حدوثة الم

¢

C

No. 828.

foll 114, lines 33, size $13\frac{1}{2} \times 8$, $10 \times 5\frac{1}{2}$

الرسالة العشيريه

AR RISÂLA'I' AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfîsm and asceticism, containing a full description of the mystical principles and practices of the Sûfîs. In the first $B\hat{a}b$ of the work, the author refers to 82 eminent Sûfîs, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (islable), and that the Sûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfîs, is regarded as a standard work on the subject, and is referred to as such by Sûfîs and scholais of the author's and of succeeding ages. It is divided into 54 $B\hat{a}b$, which are fully described in Berlin, No 2822. The work was composed in A H 438.

Author Abu'l Qâsım 'Abdalkarîm bin Hawâzın bin Talha bin ابو القاسم عدد الكريم بن هوارن بن طلحة بن محمد Muhammad al Qushairî ابو القاسم عدد الكريم بن هوارن بن القسيري), known as Al 'Ustâd (الأستاد), a prominent Sûfî scholar and author of the 5th century A H He is specially known for his merit in the Qur'anic branches, tradition, philology, jurispiudence, theology and mystical branches of learning, and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock, Besides the 13 works referred to above, a very rare vol 1, p 432 work of the author, viz, Kitâb al Mi'râj is found in the Library, see Hand-list No 2269 Our author was a follower of the Shâf'î school, and adhered to the Ash'arî school of theology He was born m Khurasan, а н 376 He lost his father, while still a child, but he had an innate love of learning, which prompted him to leave Khurasan for Nishâpûr, where fortunately he fell in with Sûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others

- (1) Abu'l Qâsım Al Aımânî, a philologist of the 4th century A H
- (11) Hâkım (d AH 405=AD 1014, see Lib Cat, vol v, part 1, pp 105-6)
- (III) Ibn Fûrak (d A H 406=A D 1015, see Lib Cat, vol v, part II, No 373), who is quoted by our author on fol 52b of the present work thus احبرنا الأمام انو نكر محه د ن الله الح

- (iv) Abu Ishaq al Isfira ini (d A H 418=A,D 1027) see Isnawi fol 24) who is also quoted on fol 98° thus و كل الامام الر اسحان الا معراسدي نقول لي
- (v) Abu Bakr Muhammad at Tusı (d A H 420=A D 1029 see Isnawı fol 300)
- (vi) Abu Nu aim al Isfahani (d a H 430=a D 1038 see Lib Cat vol v part ii p No 437)

After a thorough study of Islamic literature our author placed himself for spiritual training under the above mentioned Sufi Abu Ali Ad Daqqaq who was so greatly impressed by our author s devotion to spiritual learning that he gave him his own daughter in marriage After Abu Ali s death in a h 405=a d do 1014 our author adopted as his spiritual guide the Sufi Abu Abdarr. Jiman as Sulami (d a h 412=a d 1021) These two Sufis are the chief authorities quoted in the present work. The wonderful genius of Qushairi earned for him a great reputation among the Sufis who conferred upon him the title of Al Ustad which had formerly been borne by Abu Alf. He died in Nighapur a h 465=a d do 1074 and was buried near the tomb of his father in law. He left behind him a large number of pupils and disciples and the following six sons who were also reputed for their piets and literary knowledge—

- Abu Nasr Abdarrahım (d A H 514=A D 1120 see Isnawı fol 373)
- (n) Abu Sa d Abdallah (d A H 477=A D 1084 See Isnawi fol 380)
- (iii) Abu Mansur Abdarrahman (d A H 482=A D 1089 see Isnawi fol 380)
- (iv) Abu Sa id Abdalwahid (d A H 494=A D 1100 see Isnawi fol 380)
- (v) Abu l Fath Abdallah (d A H 521=A D 1127 see Isnawi fol 381)
- (vi) Abu l Muzaffar Abdalmun im (d A H 532=A D 1137 see also Isnawi fol 381)

For our author's life see Mir at al Janan fol 264 Subki vol iv fol 161 Isnawi fol 378 Ibn Mulaqqin fol 61* Kaşlıf u Asrar al Bayan fol 112 Tabaqat al Mufassirin fol 53° Nafahat p 354 Mujmal Fasihi fol 151° Br Mus Suppl No 227 De Slane's translation of Ibn Khallikan vol n p 152

Beginning —

قال الاسنان حمال السلام أبو القاسم عند القرم بن هوارن القسنوى التحمد لله الذي نفرد بحال ملكونة و بوجد بتحمال جنوونة التي •

ţ

After fol 11, certain foll containing a portion of the first $B\hat{a}h$ and the beginning of the 2nd $B\hat{a}b$ (corresponding to foll 37-66 of No 829 below) are missing

The MS is undated, but the paper, handwriting, and general condition of the MS suggest that the present copy was transcribed not later than the 5th century A H Foll 1-18 are written in a later hand, apparently of the 7th century A H

For other copies of the work see Munich, No 136, Wien, No 1890, India Office, No 598, Paris, No 1830, Berlin, Nos 2822-23, Bodl, vol 1, No 325, Br Mus Suppl, No. 227, Rampûr, Nos 147, 148, 149

The work was printed in Cairo, A H 1248 and again in Bûlâq, A H 1284 A commentary on the present work along with the text was printed in Cairo, A H 1304, see for a copy the same Âsafîyah Library, p 378

No. 829.

foll 236, lines 21, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4$.

The Same

Another copy of the same, beginning with the following Isnâd, thus —

وال حديدا السيح الامام وط الدين ابو مطيع عدد الرويع بن عدد الرحمن بن عدد الرحمن بن عدد العرير مد الله وي انقاسة فال حديدا والدي السيح الامام ابو سعيد عدد الرحمن بن عدد العربر بن محمد بن عدد السلام العليمي فال حديدا السيح الامام الاستاد الاحل حمال الاسلام فاصر السدة و فامع المدعة ابو القاسم بن هوارن بن طلحة القشيري وحمة الله الحمد لله الدي تعود بحلال ملكوتة الني *

The MS is dated, a H 1033, and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Mutî', a scholar of the 6th century a H $\,$

المحمدة ... في مجالس متعددة ... آجرها ... سنة ١٠١٩ الماك

The present note tells us that in A II 1036 the present MS was compared with a reliable copy of the work belonging to Husain the last king of the Rasulid dynasty in Yaman see Lane Poole p 20 Written in fair Nashh Dated San a (in Yaman) A II 1033

No 830

foll 306 lines 15 size 111×61 81×41

The Same

Another copy of the preceding work beginning like the above Written in beautiful Naskh within gold ruled borders. The first two foll are fully illuminated and there is a frontispiece

Written in fair Naskb Not dated apparently 12th century

No 831

foll 46 lines 13 size 81 × 5 6 × 3

مبازل السانوين

MANÂZIL AS SÂ'IRÎN

A very reliable work generally regarded as authoritative by the Sufis dealing with the 100 stages of mystical development. The work is arranged in the following ten parts each of which is subdivided into soveral Bab (ו בולט (וו) ובילט (וו) בולט (וו) בולט (ווי) בולט (ווי) בולט (ווי) בולט (ווי) בבולט (ווי) (ווי)

We are also told in the preface that the work was composed at the request of the people of Harat

Author Abdallah bin Muhammad bin Ahmad bin Ali bin Ja far bin Mansur bin Matt bin Zaid bin Khalid al Ansari عند الله بن محمد الله بن على بن حمعر بن منصور بن متّ بن رد بن حالد الانصاري the most prominent bufi and Hanbali scholar of the 5th century A II who

ì

traced his descent from Zaid, commonly called Abû Ayyûb al Ansârî, a companion of the Prophet He was highly esteemed both as Sûfî and scholar by kings, nobles and contemporary scholars In AH 430, he was granted a special interview by the Sultân Mas'ûd bin Mahmûd (A H 421 132=A D 1038-1075), when on a visit to Harât In A H 462, he was invested with a Khil'at (- 1-) by the Caliph Qâ'imbillâh (A H 422 167=A D 1031-1075) Again, in A H 474, the author was invested with a Khil'at and the title of Shaikh al Islâm by the Caliph Muqtadirbillâh (A H 467-487=A D 1075-1094)
He is generally referred to by this title, by Jâmî in Nafahât He was a disciple of Abu'l Hasan Kharqânî (d A H 425=A D 1033, see Mujmal Fasîhî, fol 139), the famous Şûfî of the 5th century A H Ibnu'l Jawzî (d A H 597=A D 1200) tells us that the author was born in A H 395, but according to the author's own statement, contained in Nafahât, p 371, he was born in A H 396, at Quhandiz, a city in In his early life he devoted himself equally to the literary branches of learning and to Sûfîsm, studying under several teachers and professors of Nishâpûr, Bastâm and Tûs, and receiving spiritual training from the Sûfîs of those places We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Sûfîs of Harât, who involved him in a series of troubles In AH 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines, and he was ordered to leave Harât, but in A H 439 he was recalled by the Governor Again, in A H 458, the Sûfîs of Harât complained against his mystical theories to Sultân Alap Arsalân (A H 433-465=A D 1063-1072), who ordered him to leave Harât, but when he realised that the complaints against him were inspired by jealousy, the Sultân cancelled the order Lastly, in A H 478, Nizâm al Mulk (d A H 485=A D 1092, see Lib Cat, vol x, p 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harât, but, in A н 480, he was honourably recalled by the Nızâm He died in Harât, AH 481=AD 1088, see Tabaqât Ibn Rajab, foll 35-48, Mîr'ât al Janân, fol 275, Nafahât, p 371, Mujmal Fasîhî, fol 546, Tabaqât al Mufassırîn, fol 386, Brock, vol 1, p 433, Rieu, Persian Catalogue vol 1, p 35 A separate biography of the author by 'Abdal Qâdir ar Ruhâvî, with the title of Al Mâdih Wa Al Mamdûh, is mentioned in Ibn Rajab The author of Tâj at Tabaqât, vol v, part 11, fol 735, wrongly refers to our author's death in A H 480

Besides the present and ten other works mentioned in Brock, loc cit, the following five works of the author are mentioned in Ibn

كتاب علل البقامات (II) - منافب الأمام الحيد (II) - كتاب القارون (II) - عنافب القران (IV) - عسير القران (IV)

Beginning -

الحمد لله الواحد الاحد العموم الصمد و بعد فان حماعة بن الـ اعدن في الوقوف على مغارل السانوني من أهل هواة طال على مسألهم اباي زمانا أن انتن لهم في معوفها بنانا الـج هـ

Several scholars have written commentaries on the present work See Haj khal vol vi pp 129 30

For other copies of the work see India Office No 599 Cairo vol vii p 556 Berlin No 2826-7 Wien Nos 1891-2 Br Mus No 753 For a very reliable text of that contained in the commentary by Abdarrazzaq al Kashi (d a m 736=a D 1336 see No 875 below) who tells us in the preface of his commentary quoted in India Office No 600 that he found many variants in the various copies of the work which he examined but that fortunately he succeeded in obtaining a copy studied under the author, himself the text of which he incorporated in his commentary

Written in fair Naskh Dated a H 839

صدر الدين بن معيد Scribe

The title page bears the following autograph note of Sufi Muhammad bin Alı which indicates that the MS was for some time in his possession —

من متملكات العدد الفقدر إلى الـ الـ الولى متحمد بن سنج على الملفت تسوف الدين الهمداني عفى الله عدد دونة و سد عوية ع

This note is followed by his seal which contains the following Persian verse —

This Muhammad bin Ali was an Indian Sufi of the 9th century A H In A H 781 he and his father Ali (d A H 786=A D 1384) settled in Ka hmir who e ruler Iskandar Shah (a H 796-819=A D 1393-1416) became a disciple of the present Sufi and whose Minister a Hindu named Basant accepted Islam under the Sufi s spiritual in flience and was afterwards known as Malik Saifaddin See Tadkira i Ulama i Hind p 219

The title-page also bears the following prayer

دارمیان دمار سعد صدر و دمار فرض روی ندست راست کند و سه دود می نگوید الفدار و فوت کند دیگر روی نه یس یست کند و همحنین سه دود ، میگوید الفدار و فوت کند نه پس یست دیگر روی ندست چر ، همحنین که آن رور الله سنجانه تعالی مدمات او کفاید ، فرماید انساء الله نمده و کرمه *

Four 'Arddidahs, the earliest of which is dated, a H 1066, are also found on the title-page

No. 832.

foll 13, lines 31, size $11\frac{1}{2} \times 5\frac{1}{6}$, 4×3

The Same

Another copy of the same Written in good Naskh Not dated, apparently, 11th century AH The handwriting of the present MS is identical with that of MS No 873 below, the scribe of which is Nûraddîn Abu I Wadâd

No 833.

foll 133, lines 13, size 12×7 , 9×3

احياء ملوم الدين

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of Ihyâ' u 'Ulûm ad Dîn a comprehensive work on Sûfîsm and asceticism as well as Islamic doctrine in general, the author referring throughout to the Qur'ân Hadîs, Sûfîs, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone Muhammad Pârasâ (d a h 822=a d 1419), a famous Sûfî of the 9th century a h, and the author of Fasl al Khitâb, tells us, in the following passage on fol 33° of Lib copy, Hand-list, No 1368, that our

author borrowed his methods and materials from Qui al Qulub (No 826 above) و دد ننبع كلامة (ابوطالت مكي) الامام حتمة الاسلام في بأليف احناء العلوم (Ibn Hajar (d A H 802=AD 1449 see Lib Cat vol v pars د د تامة المسلام في المسلم المس

Ibn Hajar (d a h 802=add 1449 see Lib Cat vol v pars 1 No 159) and Iraqi (d a h 805=add 1403 see Lib Cat vol v part 11 No 442) each made a collection of the Hadis referred to in the pre-ent work giving in every case the Isnad and suitable references to other works of Hadis Ibnul Jawzi (d a h 597=add 1200 see Lib Cat vol x No 512) in his two works I Isnad Ihva and Minhaj al Qasidin criticised the present work. His criticisms were replied to by contemporary scholars and Yafi 1 in his Ir had foll 36-39 (see No 908 below) has refuted certain Sufis who criticised the pre-ent work. The work is divided into four Rubu or parts (1) ما الما العالم الما العالم الما العالم الع

Author Abu Hamid Muhammad bin Muhammad al Gazzah

انو حامد محد بن محمد العرالي

He is surnamed Zainaddin at Tusi and is known by the title of Hujjat al Islam An eminent scholar of the Shafi; school and famous s philosopher theologian jurist and exponent of Sufism he is known in Europe by the name of Al gazel and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day He was born in Tus in A H 450 not in 441 as stated by Huart History of Arabic Literature p 260 He lost his father in his boyhood and was placed under the care of a Sufi friend of his father who entered him in a Madiasal of Tus where he received his early education under Zadagani Love of learn ing impelled Gazzali to leave home and he first visited Jurian where he studied under Abu Nasr Isma il and some others There after he proceeded to Ni haput where the famous profe sor of Nizamiyah Madrasah Abdalmalik Imam al Haramain (d. a. ii. 478= AD 1085 see Lib Cat vol v No 493) took a keen intere tin his education Gazzali attended his lectures for a considerable period and completed he studies under him. He proved himself a master of jurisprudence by composing a work on that subject Al Mankhul

الى المرال لمي عادة الهله حوارم وحرحان قام تنسمون الى القصار القصاري و لم الراي محققة و فو حلاف المسهور *

¹ The p esent spell ng of the wo d is preferred to that of Gazali on the h gh author ty of Ikhtiyar ar Rafiq fol هـ where we read — و العرالي نائي الهند ؟ و نسد د الراي و بعد الالف لام و هذا النسنة

for a copy of which see Hand-list, No 769 As we are told by Ibn Mulaqqin, fol 77a, Gazzâlî submitted Al Mankhûl to his teacher, Im'àm al Haramain, who made the following encouraging remarks on the work انا حي فعلا صنوب حتي اموب لان كتابك على كتابي.

Gazzâlî became known throughout Nîshâpûr as a profound scholar. and, on the death of Imam al Haramain, in A H 478, the authorities appointed him professor of Nizâmîyah Madrasah in his place After a few years' service in the Nizâmîyah Madrasah, he was summoned in АН 484, by the Nizâm al Mulk of Bagdâd (see Lib Cat, vol x, No 493) to be Principal of the Nizâmîyah College there, and his success in several debates with eminent scholars of Bagdad, together with the fame of his lectures won for him the highest reputation as a scholar throughout the Muslim world In A H 488, he resigned his post in order to devote himself to Sûfîsm, the love of which had been placed in his heart by Shaikh Abû 'Alî Farmudî (d a h 477=a d 1084, see Mir'ât al Janân, fol 272b), under whom he received his early spiritual training He first performed the pilgrimage to Mecca, and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Sûfi Abû Nasr bin Ibrâhim, who died after AH 490, as his Shaikh for spiritual training. The present work (Ihvâ'), along with others, was composed in Damascus, and earned for its author the title of ميد الوج عليه (the lord of authors), see Irshad, No 908 below Gazzâlî, later on, visited Cairo and Alexandria, and afterwards returned to his native place (Tûs), where he founded a Madiasah for the scholars and a Monastery for the Sûfîs, and having renounced all other works, passed the rest of his life in teaching the Qur'an and holding sittings for his students and disciples author of more than 100 works, of which 64 are enumerated in Brock, vol 1, p 419 As regards two of the works mentioned in his list, viz, Al Madnûn Bihî 'An Gairi Ahlihî and As sirr al Maktûm, Gazzâlî's authorship is emphatically denied by Isnawî, fol 343 He died in AH 505=AD 1111 See Isnawi, loc cit, Ibn Mulaqqin, fol 77, Ikhtıyâr ar Rafîq, fol 110, Mır'ât al Janân, fol 287b, Nafahât, p 422, Mujmal Fasihi, fol 159, Subki, vol 1v, fol 210-16, Mu'jam al Buldân, vol 111, p 560, Kashf u Asrâr al Bayân, fol 182, Tâj at Tabaqât vol v1, part 1, fol 295, At Tabaqât al 'Alîyah (see foll 122-25 No 959/5 below), Gosche, Über Gazzâlî's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp 239-311, Munk, Melange de philosophie, p 336, Schefer Chrestomathie Persane, vol 11, p 212, Huart, History of Arabic Literature, p 263, Nicholson, Literary History of Arabs, p 338, Macdonald, Development of Muslim Theology, pp 215-241, Z D M G, vol vii, p 172

,

Beginning -

احدد الله تعالئ أولا حمدا كتدرا طنعا الم *

For other copies of the work see Berlin Nos 1679–1706 Wien No 1656 Leid No 2146 Br Mus Suppl No 173-4 Br Mus Nos 854-8 Cairo vol ul p 62 Alger Nos 554-8 India Office Nos 602-10 Badl vol 1 Nos 287 295 Rampur No 253 Asafiyah Nos 1-3

The work has been printed in Bulaq and 1289 and in Cairo and 1306 also lithographed in Lucknow and 1864

No 834

foll 208 lines 31 size 12×74 9×5

Vol II

Continuation of preceding volume contains the second part of the work It begins thus —

الحمد لله الدى احس بديير الكابنات اليو.

No 835

foll 164 lmes 31 | 1ze 12×7 9×5

Vol III

Continuation of above contains the third part of the work. It begins thus —

الحمد لله الدى متحدر د ن اد اك حلالة القلوب الم •

No 836

foll 376 lines 13 size 12×71 9×5

Vol IV

Continuation of above contains the fourth part of the work It begins thus --

الحمد لله الدى بنح بدة بسنفنع الكناف الم .

All these four volumes are written in beautiful Naskh within gold ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated in a great variety of colours.

درویس محمد اس باقی مُحمد

From a seal on the title-page of the first volume dated a is 1048, which reads thus ענגא שוא באון שנה וועשונה פולים, we may conclude that the present MS was at one time in possession of 'Abdariashîd ad Dailamî (d a is 1081 = a do 1670, see Tadkira-i Khush Nawîsân, p 95), a famous scribe in the Court of Shâh Jahân (a is 1037-1068 = a do 1628-1658)

There is a seal at the beginning and the end of all four volumes, which reads thus وفه عدا الكتاب لله عرو حل العدد الصعيف from which we learn that the MS was bequeathed for the use of the public, in A H 1114, by one Hâjî 'Abdanazîq

No. 837

foll 304 lines 31, size $12 \times 7\frac{1}{2}$, 9×5

The Same

Another copy of the preceding work, in two volumes The present volume comprises the first two parts of the work The beginning of each part is the same as in Nos 833-34 above

Foll 1-8 Index of the contents of the present volume, written by the scribe of the present copy

The work begins on fol 9b

Foll 9b-10 are fully illuminated

No. 838.

foll 354, lines 31, size $12 \times 7\frac{1}{2}$, 9×5

Vol 1I

The present volume contains the last two parts of the work The beginning of each part is the same as in Nos 835-36 above

Foll 1-8 Index of the contents

The work begins on fol 9b

Both volumes are written in good Naskh Not dated, apparently,

13th century A H There is beautiful frontispiece at the beginning of each volume

No 839

foll 479 lines 25 size 12 x 7 8 x 41

The Same

The second volume only of a beautiful copy of the preceding work divided into two volume. It contains the last two parts of the worl. The beginning of each part is the same as in Nos. 835-36 above.

Written in beautiful Naskly within gold ruled borders. Each part bears a frontispiece. There are illuminated headings in different colours at the beginning of each Ailab. Dated an 1100

محمد ساکر بی محمد سیف Scribe

The name of the scribe 1 found on fol 214' at the end of the 3rd part

A note at the end tells us that the present copy was made during the reign of Aurangzib and therefore presumably in India

No 840

foll 16 lines 25 size 9×7 7×4

QIT'AT MIN IHYÂ' 'ULÛM AD DÎN

A fragment of the preceding work containing کتاب اسرار الوکوه the 6th Kitab of the first part

Beginning -

Written in good Naskh within gold ruled borders Not dated apparently 12th century A H

الئ بوم الدس و بعد فاني لم اول حريضا امند ومان بنقدم في ان أحتصر كتاب الاحدا - الاستطاعة رائلة الموفق للصوات بات في فصلة العلوم الم

Written in fair Naskh Dated A H 1177 Seribe אונא יין שלט

No 842

foll 154 lines 11 size 71×41 51×21

عس العلم ر وين الحلم

'AIN AL 'ILM WA ZAIN AL HILM

An abridgment of Thyr al Ulum (ee Nos 833–836 above) The author of India Office Catalogue No 680 rejects the statement made by Stewart in his Catalogue (No 139) in which he describes the present work as an abridgment of Ihya u Ulum ad Din and holds that it is a compendious independent work on asceticism and Sufism An examination of the contents of the worl supports Stewart s state ment however and Ah Qari (d ah 1014—ad 1605) in his commentary (No 844 below) definitely states that the text is an abridgment of Ihya al Ulum as appears from the following passage in the preface to his commentary (see No 844 below) —

هو في الحقيقة محتصر للجناد العلوم لحجة السلام •

The authorship of the work is doubtful According to some Muhammad bin Usman bin Umar Al Balkhi عميد بي عبيال و a scholar of the 8th century A H is the author see Haj khal vol iv p 283 Again in Haj khal vol vi p 159 and Berlin No 3064 where the work is noticed under the title of Manahij al Arifin one Abdallah bin Abdarrahman al Moda in is said to be the author of the work but Ali Qari in his commentary on the authority of 1bn Hajar (d A H 852=A D 1449 see Lib Cat vol v part i p 49) holds that it is the work of a certain Indian scholar

Beginning -

ا رب رباة باسمت ابتدى الم

For other copies of the work see India Office No 680 Berlin No 3064 A afiyah I ibrary Nos 502 555 and 877 Rampur Nos 222-225

No 844

foll 549 lines 19 size $8\frac{1}{2} \times 6^{\frac{1}{4}} \times 6^{\frac{1}{4}} \times 4^{\frac{1}{4}}$

سرح من العلم SHARH U 'AIN AL 'ILM

A very detuiled commentary on the preceding work explaining fully points referring to the Qur an Hadis and sayings of the Suffis The present commentary was the author s last work and was composed in Rajab A H 1014 a few months before his death

By Alı bin Sultan Muhammad al Qarı al Harawı على بن سلطان the most eminent Hanafı author of the 11th eentury A H who died in A H 1014≡A D 1605 See Lib Cat vol v put 1 No 237

Autograph of Alı Qarı is found on the title page of Al Wasilah see Hand hist No 186 where Alı Qarı in the following note says that the said MS was for some time in his possession —

ملكة بالسواء السبعى افتم عناد الله الملك العلى على من سلطان محمد الهروى لطف بهما الحاقة التحقى *

Beginning —

الحمد لله العلى العطيم اما بعد فتقول حادم كالم وبة القدم على من سلطان متحمد اله مى الهووى و هو في التحقيقة متحمصر الحياء علوم الدان لحجمة الاسلام و هو (ال مم) من قصادة الهند و ملحاتهم على ما عبر حادة السنم ابن حتجر في مقدمتة و قبل انة منسوب الى علماد بلي *

For other copies of the work see Rampur Nos 182 83 Cairo vol 11 p 92 where seven copie of the work are enumerated

The present commentary was printed in Constantinople A H 1292
Written in good Naskh Not dated apparently 12th century
A H

No. 845.

foll 256, lines 11, size $8\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3$

حواهر العران

JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deal-mainly with the principles of Islam, Sûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning, and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them, see fol. 97°, where he says

و حرام على من يقع هذا الكتاب بيدة أن يطهرة الأعلى من استجمع بعدة الصعاب *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz, Al Arba'ûn fi usûl Ad Dîn (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject, see fol 127°, where he says

اسم هدا العسم كتاب ارد ين وي اصول الدين ومن شاء ان يكتمه معردا وايكتب وانه مستمل على ربدة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface For a separate copy of the same see No 846 below, where its contents are fully described

Author Abû Hâmid Muhammad bin Ahmad al Gazzâlî (d A H 505=A D 1111), see No 833 above

Beginning

اما بعد حمد الله الدى هو فاتحه كل كتاب و الصلوة على رسولة البنى هي حاتمه كل حطاب الم *

At several points readers are requested by the author to refer to another composition of his Ihya al Ulum (Nos 833-36) for more detailed information on the points concerned

An index of the work is contained in foll 1-4

For other copies see Leid No. 1986 87 Br Mus. No. 143 AS No. 388 Carro vol viii p. 198 Asafiyah Nos. 14/2. 21/3

Written in ordinary Naskh Not dated apparently 11th century A H

No 846

foll 102 lines 18 size 9 × 5 74 × 41

الارىعوں في أصول الدين

AL ARBA'ÛN FÎ USÛL AD DÎN

A copy of the third Qism of the preceding work treated as an independent composition and transcribed by Shakh Muhammad Chishti a Sufi of the 11th century A H who added a short preface which runs thus—

The present work (the third Qism of the preceding) is again divided into the following four Qisms each Qism containing a section devoted to each of the ten principles dealt with and a khatimah—

(111) القسم الذانى فى الأعمال الطاغوة (11) القسم الأول فى المعارف (1) القسم الرابع فى (17) القسم النالب فى اصول تركدة النفس عن الأحداق المدموعة الفسم النالب فى اصول الأحداق المحمودة المحدودة

The ten principles dealt with in the first Qism (followed by a Khatimah) are as under —

(II) النابي في بعديس الدات (II) الأول في دات الله بدارك و بعالي (I) السادس (VI) التحاصين في الأوادة (V) الرابع في العلم (VI) البنالي في العدرة (IX) البنامي في الأفعال (VII) السابع في الكلم (IV) في السبح و التصر (IX) في الأحر (XII) الناسع في نوم الأحر

المار Lihatimah حانية في النسة على الكنب الذي منها بطلب حفاجي هذة الأمور The ten principles and Lihatimah of the second Qism are as follows —

راد) بالنالث في الصوم (111) , النابي في الركوة (11) , الأول في الصلوة (1) , الناب في الصلوة (1) , الناب في الصوم (∇ 1) , السابع (∇ 1) , السابع في الأدكار (∇ 1) , الحامس في فرأة القوان (∇ 1) , الرابع في النامس في القيام لحقوق المحام وحسن الصحنة معهم (∇ 111) في طلب الحلال النامس في القامر في العامر في العام السنة (∇ 1) , التاسع في الأمر بالمعروف (∇ 1)

حالبة للعطف على الحوج في تربيب الأوراد <u>Kh</u>âtımah

The ten principles of the third Qism, and the Khâtimah to the same, are as follows

و التالث في العصار (111) و التابي في سرة الكلام (11) و الأول في سرة الطعام (1) و التالث في العصام (10) و المحامس في المحمل في المحمل في المحمل في المحمل في المحمل في الكامل في الكامل في الكامل في الكامل و حمد الدان المحمل و حمد الحال (∇ 11) الرعونة و حمد الحال (∇ 11) التاسع في العجد (∇ 11) التاسع في العجد (∇ 11) و العامل في العجد (∇ 11) و التاسع في العجد (∇ 11)

Khâtımah الحالق و مواقع العرور منها Khâtımah حائمة تنعطف على الحالة في حامع الأحلاق و مواقع العرور منها

The following are the ten principles of the fourth Qism, and the Khâtımah to the same

و الثالث عن الرهد (111) و الثاني في الحوف و الرحاء (11) و الأول في التونة (1) و الثالث في الدينة و الأحلاص (∇ 1) و الحامس في السكو (∇ 1) و الرابع في العامل في المحدة (∇ 11) و السابع في النوكل (∇ 11) و الصدق التاسع في (∇ 13) و النامل في المحدة (∇ 11) و العامل في ذكر الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و الرصاء بالقصاء العامل في ذكر الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و الرصاء بالقصاء العامل في ذكر الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و الرصاء بالقصاء العامل في ذكر الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و الرصاء بالقصاء العامل في ذكر الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و الرصاء بالقصاء العامل في الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و الرصاء بالقصاء العقونات الموت و حقيقته و اصناف العقونات الروحانية (∇ 13) و المدت و حقيقته و اصناف العقونات الرحد الرحد المركز (∇ 13) و المدت و حقيقته و اصناف العقونات الرحد المركز (∇ 14) و المدت و حقيقته و اصناف العقونات الرحد المركز (∇ 14) و المدت و حقيقته و اصناف العقونات الرحد (∇ 14) و المدت و حقيقته و اصناف العقونات الرحد (∇ 14) و المدت و حقيقته و اصناف العقونات المركز (∇ 14) و المدت و حقيقته و اصناف العقونات المركز (∇ 14) و المدت و حقيقته و اصناف العقونات المركز (∇ 15) و المدت و حقيقته و اصناف المركز (∇ 15) و المدت و حقيقته و المدت و المدت و المدت و حقيقته و المدت و المدت و حقيقته و المدت و ال

حالمة للعظف على الحملع مي التفكر و المحاسلة Khâtımah

For other copies of the work see Asafiyah Library, No. 392, Râmpûr, Nos. 21-33

Written in Nasta'liq Dated A H 1099

No 847

foll 158, lines 17, size $10\frac{1}{2} \times 6$, $7\frac{1}{2} \times 3$

منهاج العاددين MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions the manner of representation and method of exposition adopted is new. According to the statement contained in the Isnâd, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265

Author Abu Hamid Muhammad bin Muhammad al Gazzali See No 833 above

The Isnad runs thus -

ادما بعمل الله من المنعمن حديثي السنع العنه الصالح الراهد عدد الماك بن عدد الله وعي الله عدد الله وعيد الله وعد الماك بن عدد الله وعي الله الاسلام وبن الدين شوف الابقة ابو حامد محمد بن محمد العوالي ومع الله درجة هذا الكتاب هو آجر كتاب عنقة التي •

The preface to the work begins thus -

التحد تله الملک التحكم التحواد الكرم العربر بصديعاً في قطع هذا الطريق و سلوكها كدنا كلمناء لموم الدين و وقام التحال عبد بالحق الثانات فا بنيلت التي من بندة التحلق و الامر ان يوقعني لحما كنات بعج علية الاجماع حمل بعراً له الانتفاع فلمائدي الذي يتحبب السرا داك و اطلعني يقصله لمي اسرا داك و المدي فيه برينا لم الكرة في مصنفات التي يقدمت في اسرار معاملات الذي التي

The Isnad quoted above tells us that the contents of the present work were dictated by Gazzali to one of his pupils. Abdalmalik bin Abdallah a scholar of the 6th century AH and our copy which is dated AH 966 is accordingly a later transcription of one containing the above Isnad

For other copies of the work see Berlin Nos 3265-66 Paris No 1248 Leid No 2147 Br Mus No 165 Br Mus Suppl No 229 Cairo vol n p 138 vol vn p 116 Asafiyah Nos 27 16/2 644 For a printed copy of the same dated an 1305 see also Asafiyah No 221

Written in bold Naskh Dated A H 966 Scribe انس فاصي علاء الد س

No. 848.

foll 16, lines 19, size $9\frac{1}{4} \times 6\frac{1}{3}$, $6\frac{1}{2} \times 4$

مهاس منهاج العابدين ،

MAQÂSID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abdal-wahhâb ash Sha'rânî عد الرعاب السعراني (d a h 973=a d 1665, see Lib Cat vol x, No 567) The work itself contains no clue to the title or authorship of the present abridgment, but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidîn, by Mustafa Bakıî, a scholar of the 12th century a h (see No 950 below), noticed in Beilin, No 3268, the text of which corresponds to the abridgment contained in the present MS The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows

اما بعد فأن الكتاب الموسوم بمعاصد معناج العابدين الجامع له وارد رقائق دفائق الدين احتصرا العارف الربائي سيدي عدد الوهاب السعرائي النع *

Some one has erroneously noted in the margin of fol 1b that the present is an independent work on Sûfîsm, with the title Risâlat u 'Ilm ad Dîn thus' رساله علم الدين لاهل العلم و الموند

Beginning

الحمد لله الدي و في من شاء من عدادة سلوك . . مدياح العاددين . . اما بعد فأن مدياح العاددين من الكتب التي وقع عليها . . الاحماع وعم به الانتفاع فسألدى بعض الحوادي من داكرتهم أن احمع . معاصدة و الدكر حفائعة و شواردة التي *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us

Written in fair Naskh Dated A H 1123

No 849

foll 20 lines 20 size 8 × 5 7 × 41

وساله البسونة

RISÂLAT AT TASWIYAH

A treatise expounding both from the theological and mystical standboints the following verses in Surat u Sad (38 verses 71-2) of the Qur an -

When thy Lord said to the angels I am about to make man of clay and when I have formed him and breathed my Spirit into him then worshipping fall down before him

Author Abu Hamid Muhammad bin Muhammad al Gazzali مال الم حامد محمد س مح عرالي (d A H 500=AD 1111 see No 833 above)

The seribe whose name is not given tells us in the following note at the end that the present work is Al Katab Al Madnun bihi An Gair i Ahlihi one of the two worls ascribed to Gazzali (see No 833 above) —

The beginning and contents of the copy of that work noticed in Berlin No 1721 do not correspond with those of the present MS while on the other hand a work by Gazzali entitled Ar Risalat at Taswiyah which is noticed in Berlin No 1722 agrees fully with the beginning and contents of the present MS We may therefore safely reject the statement made by the scribe

Beginning —

قال الامام الوحامد محمد بن محمد العرالي لماسدل عن قوله بعالى قادا سويدة و يفحص فيه من روحي الآنة ما النسوية و ما الدعج فعال رضى الله عدة النسوية فعل في المحل الفادل للروح و هو الطين في حق ادم علمة السلام البع ه

Written in fair Naskl). Not dated apparently 13th century

A D D

No. 850.

foll 118, lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح بداية الهداية

SHARHU BIDÂYA'ı' AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Sûfîsm by Gazzâlî (see No 833), serving as a guide to the For copies of the text see Library Hand-list, No devout life 2580/2. Berlin, No 3263, Cano, vol 11, p 70 The commentator's name appears nowhere in the MS, nor is the commentary mentioned in any catalogue Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâd'r bin Ahmad al Fâkihî (d A H 982=A D 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir Now this preface is contained in foll 1-4, which are a later addition, as the handwriting clearly shows. and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS, which runs thus

شد *

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect, and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS, as well as researches in books of reference

(1) The commentator, on fol 82^a, refers to a commentary of his own on Hizb of Abu'l Hasan Bakrî, one of his Shaikhs, thus

Now a commentary on Hizb is mentioned in Berlin, No 10110, as the work of the above-mentioned 'Abdal Qâdir bin Ahmad

(11) The commentator, on fol $100^{\rm a}$, refers to a work entitled Kıtâb al Akhlâq, also known as Al Manâhıj, speaking of it as a composition of his own, thus —

دكرب مدها في كتابي الاحلاق *

This is also mentioned as a work of Abdal Qidir in Berlin No 5401

(iii) The author of An Nur as Safir on fol 3952 mentions two commentaties on Bidayah one detailed and the other concise by Abbal Qadir bin Ahmad al Fakihi thus —

(iv) The present commentator refers on foll 63 and 64 to another commentary of his on Bidayah which he speaks of as Agh Sharh and on fol 72° he distinctly says that the subject has been fully explained by him in Agh Sharh thus عن المرح (I explained it in Agh Sharh)

Beginning -

الحدد تله الدى منه نداده النداده و النه انتهانها والصلواة والسلام على من طبوب على بدلا انواها اما بعد قال الرسالة الوحدرة المسمأة بعدادة الهدامة للامام الهمام المهام المهام المهام و حدى لسرحة بعض الاسلام كالامام العلامة وحدد حصرة و فوند دهرة حدد العادر بن احمد العالمي السافعي المحاور الد تله لكن لم تكن هذا السرح الحلال حالنا من العسط و الدعم ل قاردت ان الحور سوحا صعدا الها ه

Commentator Abdal Qadır bin Ahmad al Fakılıı عند القائري a famous scholat and author of repute. He was born in A in 920 and died in A in 982=A d is 1574 see An Nur as Safir fol 359. He is described by the author of An Nur as Safir as a writer as voluminous as Suyuti (d A in 911=A d is 1505) who was the author of 600 works. Unfortunately the works of our present author are not enumerated by his biographers. but we have succeeded in tracing the following eight works of his—

(1) The present worl (11) Kıtab al Akhlaq also known as Al Manahıj as Sanıyah see Berlin No 5401 (111) Anarh al Hızb ee Berlin No 10110 (117) Anarh al Akhar mentioned in An Nur as Safir (17) Fasl al Klıtab fi Fada il Ama im mentioned on fol 6 of the present MS (17) Taj ar Riyasah mentioned on fol 118 (17) Tulifat al Litafah mentioned on fol 13° of MS No 936 below (17) Husn al Tawassul for a copy of which see No 936 below

Written in fair Naskh Not dated apparently 11th century

The following note at the end tells us that one Nizamaddin compared the present MS with some other copy of the work —

ىلع معاملة على حسر ، الطاقة فاضى منعم دطام الدين *

No. 851.

foll 249, lines 22, size $10\frac{1}{2} \times 7$, 8×4

العنيه لطالبى طريق الحف

L GUNYAH LI '1'ÂLIBÎ '1'ARÎQ AL ḤAQQ.

The work is given the above title by the author himself, in the preface quoted below, and is noticed under the same title in Brock vol 1, p 435 Hâj Khal, vol 1v, p 338, designates the work by the title Gunya only In India, the work is generally known as Gunyat at Tâlibîn, see India Office, Nos 617-8. Rampûr, Nos 230-33, Stewart Cat, No 149 In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows

كتاب عدية الطالدين من مصدهاب سلطان العارفين عوب الاقلين امام التحرمين المربقين عدد القادر الجيلى *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics. The work is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfîs. It was composed at the persistent request of the author's friends.

Author Muhîaddîn 'Abdal Qâdir bin Abî Sâlih Mûsâ bin Jankidûst al Jîlî al Hanbalî معي الدين عند القادر بن ابي مالي مرسى بن منكي, the famous Hanbalî scholar, and founder of the Qâdirîyah order, the most popular order of Sûfîsm, known throughout the Islamic world The genealogical table of our author both on his father's and his mother's side ends with 'Alî, the fourth Caliph Cf the beginning of MS No 854 below, where his genealogical table on the paternal side is quoted His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS

He was born in A H 470 or according to some in A H 471 The former is the date generally accepted by his biographers The author of Fawat al Wafayat vol u p 1 wrongly states the year of his birth as A H 491 He came to Bugdad at 18 years of age in A H 488 and there he completed his studies under distinguished scholars and He received spiritual training under several Shaikh the garment of Sufism) he received from Abu Sa id Makhzumi حدة the most famous Sufi of his age For some years following A H 526 he was engaged in preaching and delivering lectures on I lam biographers tell us that his success in converting a large number of non Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher A great many Muhammadans confessed their sins and sought repentance placing their hands on his Ibn Jawzı a contemporary Hanbalı scholar (see Lib Cat vol x No 512) severely criticised our author in his work entitled Damm u Abdal Qadir (see vol v Part 11 No 203 where the compositions of Ibn Jawzi are enumerated) but it is generally recognised that this and other work of Ibn Jawzi against the Sufis were inspired by bitter prejudice against the latter Abdal Qadii the founder of the Qadiri yah order died at the age of 91 years in A H 561=A D 1165 for his life and works Ibn Rajab foll 192-99 Mir at al Janan foll 332-36 Nafahat p 586 Mujmal Fasihi fol 169 Brock vol 1 p 435 Many Sufis and scholars have composed independent biogra phies of our author Among these our Library possesses copies of the following works (1) Bahjat al Asrar see Hand list No 2442 (11) Qala id al Jawahir see Hand li t No 2445 (111) Gibtat an Nazir see Hand list No 2444 The last mentioned work was edited from the Library copy by Sir E Denison Ross and published in Calcutta m A D 1903

Beginning -

عودک و لطفک ملی الله علی سندنا همه د و اله وصعده و سلم
التعدد لله النبی نامه ۱۵۰ ه م کل کتاب و ندکره نصدر کل خطاب
اما بعد فقد النَّ علی بعض اصتحابی احدید الی دلک نساعت
مسموا منتعنا ممه اللبوات الی جمع هذا الکتاب نبونین وب الزباب و قد
سده عنده لطالعی طرین التحق النم •

For other copies of the work see Berlin No 2836 India Office Nos 617-8 Rampur Nos 230-33 Asafiyah No 1176 Stewart Cat No 149

Written in fair Naskh Dated a H 1016

an Indian Sufi of Lahore الو توات شيح اسحال لاهوري

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed —

This verse is followed by a note, which tells us that the MS was IN AH 1125 IN possession of one Muhammad Sâlih of Lahore, and this is followed by another note, written by one Saifaddîn Husain of Lahore, who says that he obtained possession of the MS through Muhammad Nâsıraddîn Shâh in A H 1135

Quotations from various Arabic works are found on the titlepage, as also on foll 248b-49 at the end.

No. 852.

foll 128, lines 13 size $7\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2$.

فتوح العيب

FU'I'ÛH AL GAIB.

A well-known work on Sûfîsm and asceticism, narrated by the author's sor, which has been repeatedly printed in Cairo as well as in A number of scholars have composed commentaries on the work both in the Arabic and Persian languages

Author Muhîaddîn 'Abdal Qâdîr Al Jılî معى الدين عند القادر الحيلي. See No 851 above

The work begins with the Isnâd thus -

مال والدى الامام الاوهد ... امام الائمة محى الدين سند الطوائه ، ادو محمد عدد العادر بن ادى صالح بن عدد الله الحملي الحمد لله رب العالمين اولا و آخرا الي *

he MS is annotated throughout, in different hands, and on order, 128 are quotations from various works on different points Islamic copies of the work see Berlin, Nos 2837-9, Leid, No father's an Coffice, No 616, Râmpûr, Nos 243-44, Âsafîyah, the beginnin iro, vol vii, p 181
the paternal in fair Naskh Dated A H 1124
side is adder

No 853

foll 261 lines 10 size 71 × 4 5×3

The Same

Another copy of the preceding worl
Written in Nasta liq Dated A H 1275 Each line of Arabic is
followed by a Persian translation in red inl

عدد الرحين حان محدي Scribe

No 854

foll 428 lines 12 size 12 × 7 9 × 41

ملعوط العادريد

MALFÛZ AL QÂDIRÎYAH

The above is the title given to the present worl in a note at the end of our copy which runs thus $-\!\!\!-$

قد وقع القراع من نوقم البلقوط لحصولا محبوب السابي عوب الصيداني سني بند القادر الحيلاني»

This agrees with the title as given in India Office No 619 In Berlin No 3402 on the other hand the work is noticed under the title العنج الرباني و العنص السنعاني المنعاني المنعاني السنعاني Subhani and a different title again is found in Haj khal vol ii p 605 where the work is referred to as العنج المالية للمن المنعاني Jala al khawatir The present work is a collection of the sermons of Shaikh Abdal Qadir (see No 851 above) delivered in various Madrasahs and Rubat (i.e. dwelling houses of Sufis) in Brigdad from Shawwal a H 545 to Rajab a H 546 These sermons contain religious mystical and moral instruction

Beginning -

کنب سند الاولناء عند العادر رمى الله عنه بن الى مالي موسى حنكى درس بن عند الله الجنلى بن يحى الراهد بن محمد بن داود بن موسى النابي بن موسى التحون بن عند الله المادي بن موسى الحون بن عند الله المادي بن موسى الناب عال السنع

ابو معمد محى الدين عدد العادر رضى الله عدة و ارصاط ... يوم الاحد بالرباط بالد ،، شوال سعة خمس و اربعن و خمسمائة الاعتراض على الحق عر و جل عدد درول الاقدار موت الدين اليم *

For other copies of the work see Bûhâi, Lib Cat, vol 11, No 119, Âsafîyah, No 1243, India Office, loc cit Berlin loc cit, where the contents of the work are fully described. The work was printed in Cairo, A H 1280, under the title of Al Fath ar Rabbân, the title given in Berlin, loc cit

Written in fair bold Naskh Not dated, apparently, 13th century A H

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Alî, the 4th Caliph — '

سد اسد اسد الله شريفه حصوت عوث الاعظم قدس الله سرة ايدسه المحمود أن سد د حموت قال الدين أن سد متحمد أن سد محمود أن سد طاهر أن ادو عطاء الدين الله الدين عدد الله الدين عدد الله الدين عدد الله أن سد علاء الدين الله الدين عدد الله أن سد على أن امام حصو امام جعفر صادق أن الله حموت امام محمد نافر أن حموت امام رين العاددين أن حموت امام حصو امام حصوت على موتصى به

No. 855.

foll 92, lines 10, size 8×5 , 6×4 .

أدار، المريدين ADÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084

Author Abû An Najîb 'Abdal Qâhır bin 'Abdallâh bin Muham-

mad big Ammawaih as Suhrawardı ابواا - عدد الغافر بن عدد الله بن a famous Shafi i scholar and a Sufi of great معمد بن عمونة السهروردي repute known to us as the founder of the Suhrawardiyah order of Sufism Our author traced his descent from Abu Bakr the first Caliph His early education was given to him by his uncle Abu Hafs who was also the first Sufi to inspire him with a love of mystical learning He came with his uncle to Bagdad where both of them permanently settled Abu an Najib tool admission in that famous institution the Nizamiyah College of Bagdad He completed his studies in the literary branches of learning in that College After wards he devoted special attention to mysticism and received his spiritual training from Ahmad al Gazzali (d A H 520=A D 1126 see No 959/5 below) and Shaikh Hammad ad Dabbas (d A H 525=A D 1130 sec Mir at al Janan fol 3002) On the death of the latter he attended the sittings of Shaikh Abdal Qadir al Jili (see No 851 above) Abu an Naub received the garment and licence of Sufism from all the above mentioned Sharkhs but he 1 special reckoned as the disciple and successor of Ahmad Gazzali. Our author lived in a Rubat built by him on the west bank of the Tigris at Bagdad where after completing his mystical training he began to hold sittings both for imparting spiritual training and for teaching This house of his became so popular with students and novices that it developed into a Monastery and Abu an Naub added to it a Madrasah In addition to the sittings mentioned above he invariably presided over the assemblies of the Sufis In a short time the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Sufis alike spread throughout the Islamic world and he was visited in Bagdad by Caliphs lings and nobles On the 15th Muharram vii 545 he was appointed Principal of the Nizamiyah College where he worled with remarkable success till Rabi 11 AH 547 when he resigned as a protest against the action taken by the authorities in escheating the property of one Shaikh Ya gub al Katib a boarder of the College who had died This action resulted in a strike among the boarders for a detailed account of which see al Kamil by Ibn Asir vol vi p 69 After resigning his post Abu an Najib returned to his Monastery and Madrasah where he continued to hold sittings In AH 557 he left Bagdad intending to visit tıll ah 556 Jerusalem When he reached Damascus however he wa persuaded by the authorities to stay there and deliver a series of lectures on Islam which were attended by chiefs nobles and scholars Damascus he returned to Bagdad and passed the rest of his life in his own Monastery where he died in A H 563=A D 1167

special mystical teaching of Abû an Najîb, which was adopted by the Suhrawardîyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz Najmaddîn al Kubrâ (d AH 618=AD 1221) and Shihâbaddîn as Suhrawardî (see No 860 below) The author of Mir'ât al Asrâr, fol 21b, notes the fact that the number of novices belonging to this order of Sûfîsm exceeds that of any other order, thus

چددین مشائنے که در سلک، او صدسلک، گستند در حانوادهٔ دیگر کم باشند .

The same fact is noted in Lataif Ashrafi, p 353, as follows * مائے که د ، ۳۰ بتحابوادهٔ ساروردیہ ت ندود ماں دیگر کم بودہ باشند The biographers of the founder of the Suhrawardîyah order tell us that he left a number of works, but only two are known to us, viz, the present work and Sharhu Asmâ' al Husnâ, the only known copy of which is noticed in Wien, No 1660/11

For our author's life see Mir'ât-al Janân, fol 338, Subkî, vol v, fol 270, Isnawî, fol 253, Ibn Mulaqqin, fol 90, Bahjat al Asrâr, fol 216, Qalâid al Jawahir, fol 92b, Nafahât, p 487, Mujmal Fasîhî, fol 169b, Mir'ât al Asrâr, fol 241b, Tâj at Tabaqât, vol vi, Part ii, fol 730, De Slane's translation of Ibn Khallikân, vol ii, p 150, Brock, vol i, p 436, where two dates, viz, A h 562 and 563 are given as the date of his death. All the other works referred to above give the date A h 563

Beginning

المحمد لله رب العالمين و صلى الله على سددا محمد حاتم العنكين * المحمد الله و ايال الله و ايال الله و ايال الله على طالب السي لا بدله ان يعلم ماهنته *

For other copies of the work see Berlin, Nos 3084-85, Paris, No 1337, Alger, No 908 As No 1663, Asafiyah, No 148

Two commentaries on the present work are known to us, one in Persian, by Makhdûm Sharfaddîn Bihârî (d ah 781=ad 1379), and the other in Arabic, by 'Alî Qârî (d ah 1014=ad 1605, see Lib Cat, vol v, part i, No 237), for a copy of which see Berlin, No 3086

Written in fair Naskh Dated a H 838

No 856

foll 37 lines 19 size 9 x 5 7 x 4

The Same

Another copy of the same defective for the want of one fol at the beginning Written in good Nashb Dated Patan AH 1037

كمال الدس س سريف Scribe

No 857

foll 119 lines 17 size 71 x8 01 x6

كتاب المواس

KITÂB AT TAWWÂBÎN .

A worl from the mystical standpoint in exposition of Tawbah or sincere repentance from sin which in Sulism is specially confested in the presence of the pentient's Shaikh. The author in order to emphasize the importance of the same enumerates the persons who are specially known as pentients or with from ancient times up to his own day. The work is based on the Qur an Hadis sayings of the Sulis and anecdotes of pious men transmitted from one of the author's Shaikhs. The worl is divided into the following six parts each of which begins with the author's Isnad commencing from one of his Shaikhs.—

- (i) foll 1-3 Part 1 This part is defective the present copy containing only three odd folios In a complete copy of the work this part contains an account of the Tawbah of angels prophets and pre Islamic kings The first two foll in our copy deal with the Tawbah of the prophets Da ud Musa and Yunus The third fol deals with the Tawbah of king Saul (الحارة) the first among the penitents belonging to the group of pre Islamic kings
- (n) foll 2-23 Part ii Contains accounts of the Tawbah of pentients followers of prophets prior to Muhammad described under the two following heads (i) אלך الدوانس من (n) גער الدوانس من (n) גער الدوانس من (n) באני الدوانس من (n) جماد الأمم
- (iii) foll 24-27 Part iii Contains accounts of the Tawbah of pentent companions of the prophet described under the following head —

احدار الدائدس من اصحاب رسول الله صلى الله علدة و سلم *

(iv) foll 48-80 Part iv Contains accounts of the Tewbah of penitents from among Muhammadan kings, under the following head —

- (v) foll 81–107 Part v Contains accounts of the Tawbah of penitents from among the Imâms, Sûfis, and Traditionists under the two following heads (1) دكر سنت توبة حماعة من الأثمة رضي الله تعالى عنهم (1) احتار حماعة من التوانين (11)
- (vi) foll 108-119 Part vi This part is also defective at the beginning Foll 108-117, a continuation of the preceding part Foll 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head

Author Muwaffiqaddîn Abû Mul ammad 'Abdallâh bin Ahmad bin Muhammad Qudamah al Maqdisî موفق الدين ابومه، ه عند الله ساحه، a famous Hanbalî scholar and author known بن محرد بن فدامه الهقدسي chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works In all, 13 works of our author are enumerated in Brock vol 1, p 398 He was born in Jamma'îl (in Palestine), A н 541 In A н 551 his father left Jama'ıl for Damascus, where he permanently settled Our author studied in Damascus under his father and some others In A H 561 he visited Bagdâd, where he studied under Shaikh 'Abdal Qâdir al Jîlî (see No 851 above), Ibn Jawzî (see Lib Cat, vol x, No 512), and others After completing his studies in Bagdad, he visited Mecca, Medina, Mausil and other places, and attended the lectures of the Sharkhs there More than sixty Sharkhs of the author are referred to by him in the present work In A н 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqî, a work on jurisprudence See for a copy of the same Cairo vol 111, p Some years after, he returned to Bagdad, where, according to his biographers, he spent, in all, about forty years of his life 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Muzaffarî in place of his brother, Abû 'Umar He continued in that responsible post till his death in AH 620=AD 1223 Our author is known to have been a supporter of the mystical theories of Sûfî 'Abdallâh al Ansârî (see No 831 above), and when his teacher, Ibn Jawzî, criticised 'Abdallâh al Ansârî for having taught

The MS the first part of which as already mentioned as defective begins abruptly thus -

اسرانتان و من في سنع سموات و حملة العوش و الكوسي عوقون با بيما طي ابن التجاطي ما الذي رفاك التي هيدا و كدف الجدرات اللة و موسى علدة السالم بتكي التج ه

The second part begins with the Isnad thus -

احدردا السدم العامى الامام باح الدين أبو محمد بدد التحالق بن السدم عدد السلام بن سعيد بن علوان السابعي في شهر دين الحجمة من سقة حمان استعدان و سماية قال انتأنا سيم الاسلام مونق الدين أبو محمد عدد الله بن احمد بن محمد بن قدامة المعدسي ومي الله بعالى عنة قال انتأنا شيم الاسلام محمى الدين أبو محمد بند العالم بن أبي مالم مناحون عدد الله الحديث الدوار بنا بعوب عبد الله الحديث الدواريني بنا محمد بن العباس بن يحيم الدوارينا بعوب بن بوسف الحروبيي بنا محمد بن العباس عدد الله بن مسعود عن رسول سماك عن عدد الرحمان بن بويد عن ابنه عن عدد الله بن مسعود عن رسول الله ملى الله علية و سلم قال أن يعنى اسرابيل استحلقوا حامة عليم بعد مرسى علية السلام البياء

It will be noted from the above that Abdal Qidir (see No 851 above) was one of the author s Shaikhs being quoted here as one of the sources of his information A note at the beginning of each part of the work runs thus—

کتاف التوادین تألده ، شیح الامام ... عدد الله بن ایکمد بن محمد بن فدامه ، المعدسی روایه العاصی الامام تاج الدین ابی محمد عدد الخالی بن عدد السلام بن سعدد بن علوان السافعی سماع لکاتنه العدد العقدر الی الله سنجانه محمد بن عدد الولی بن ابی محمد بن حولان الحندلی *

From this, as well as from the Isnâd itself, we learn that Muhammad bin 'Abdalwalî, a scholar of the 8th century (see Ad Durar al Kâminah, vol 11, fol 355b), is the scribe of the present copy, and that he studied the present copy of the work in AH 695 under 'Abdal Khâlîq a Shâfi'î scholar and a Qâdî of Ba'labakk, who studied the work under the author himself in AH 611, for which date see the Isnâd and note attached to the 5th part of the work

Thus it is evident that our copy was transcribed in or shortly before A H 695, and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol, which speaks of the date of transcription of the present copy as A H 595

هدا كتاب التوالدي لا بن فدامة التحديلي المتوفئ سدة ٠٩٢٠ و تأريع كتابه هده العسنجة سدة ٥٩٥ *

For other copies of the work see Paris, Nos 1384-85, Alger, No 1349/2, Berlin, 8791, where the work, wrongly under the title of Al-Muntaqâ Min Samarât Awrâq Kitâbi Akhbâr at Tawwâbin by a certain Ahmad Maqdisî, is noticed Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No 8940

Written in fair Naskh

No. 858.

foll 8, lines 25, size $8\frac{1}{2} \times 6$, 7×4

الوصيه

AL WASÎYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in Tabaqât Ibn Rajab, vol 11, fol 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imams (Abu Hamfa Malik Shafi i and Hambal) and other eminent authors who had composed a work of this nature in their old age under the same title—see Berlin Index (vol x) pp 543 44

Beginning -

قال السنع السنع الأمام موقق الدين أبو مقصد بد الله بن أحمد بن معمد بن قدامة المعدسي حمة الله تعالى التحمد الله دبي الوحة الكورم و القصل العظم أما بعد فقد سألمى بعض أحواني الصالحين أن المان مسألتة و أن أكون من الدالين على التحديدين عجرت عن سلة الع •

Written in fair Naskh Not dated apparently 11th century

No 859

foll 332 lines 26 size 11×8 $8\frac{1}{2} \times 3\frac{1}{2}$

شمس المعارف و لطائف العوارف SHAMS AL MA'ÂRÎF WA LATÂ'IF AL 'AWÂRIF

A work on Sulism expounding the mystical secret and super natural powers contained in the names of God and in the prayers and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet used in the Qur an and di cusses the influence exercised by the sun moon and stars at the time of preparing prayer charts or phylacteries. The work is divided into 40 fast. The present copy which is incomplete at the beginning begins abruptly thus—

سهادة ال عمل دو هدة السهادة اعترف المماهون علما فاديم دلك .

Neither the author's name nor the title of the work is given on the title page—but these are given in a note which has been added on the title page—and are corroborated by Haj khal vol iv p 75 who quotes the following passage which is found verbatim in the present MS—

اعلم ان 11 مرد من فصول هذا الكناب أن نعلم بدلك سرف اسما الله سنجانه و ما أودع في تجرها من أدواع الجواهر الحكمتاب وكنف Author Muhîaddîn Abu'l 'Abbâs Ahmad bin Alî bin Yûsuf al Bûnî معيى الدين ابو الساس المرد بن علي بن يوسه ، البوبي a Sûfî of the 7th century A H, well known as a cabbalistic writer. On fol 182h he speaks of the journey which he made from Egypt to Jerusalem and tells of his having encountered a certain person belonging to the group of Abdâl, thus

و دلگ ادى لما رحلت و هاحوت من ممر وحد الى ريارة بد المعدس اد انا نودل من الاندال وقد تعوض على و سلم على و قال لى النه الم

He died in A H 622=A D 1225 See Br Mus Suppl, No 230, Brock, vol 1, p 497

For other copies of the work see Goth, No 1262, Br Mus, No 8244, Leid, vol in, p 171 Berlin, No 4125, where the contents of the work are fully described

No. 860.

foll 283, lines 21, size $8\frac{1}{3} \times 5$, 6×3

عوارف المعارف

'AWÂRIF AL MA'ÂRIF.

A very reliable copy of 'Awârif al Ma'ârif, studied by certain famous Sûfîs of Gujarât mentioned below The present composition is

¹ Muhammadans, and especially the Sûfîs, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. Mishkât, chapter xxiii, a reliable work on Hadîş (see Lib Cat., vol. v., Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1–2, but it will be noted that our author here claims to have identified one of the group

regarded by Suíis and scholars as the most authoritative work on Suíism. The work is chiefly based on the Qur an Hadiş and sayings of the suíis. In the first and sixth chapters of the work, the author throws light on the origin of Suíism in Islam and on the philology of the word Suíi. The principal mystical stages as well as the aphor isms of the Suíis are also discu sed in the present work, which was composed in Mecca. The Island of Hadiş and of the sayings of the Suíis contained in the present work commence from one of the author's Shailbs. The worl is divided into 63 Bab which are fully described in Berlin No. 2845

Author Shihabaddin Umar bin Muhammad bin Ammawaih d A H 632) سباب الذي عبرين مجين عبونة السيروردي As Suhrawardı =A D 1234) See Lib Cat vol v No 519 He was a nephew and disciple of Abu an Najib the founder of the Suhrawardi order and it was through his efforts and those of another disciple (see No 855 above) that the order spread in Islamic countries In Upper India the order was introduced by Baha addin Zal ariya al Multain (d A H 660=AD 1261 see Tadkira i Ulama Hind p 32) a well known disciple of the present author who came from Baydad and settled in Multan In Bihar and Bengal it was introduced by another disciple of his Jalaladdin at Tabrizi who came from Persia and after first visiting Delhi and Badayun journeyed to Bihar and Bengal see Mir at al Asrar Persian Cat vol viii No 676 fol 341 Later on fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above mentioned Zakariva al Multani when they visited the e parts of India A large number of the leading Sufis of Bihar who joined the order are known to us

Beginning -

التحمد لله العطعم شانة العوى سلطانة الم ۽

For other copies of the work see Wien No. 1896 Paris No. 1332 India Office Nos. 625-27 Alger No. 909 Berlin Nos. 2845-7 Asafıyah library Nos. 40-42 Rampur Nos. 217-20 The work was printed in Bulaq A ir. 1289

Written in Naskh Dated A if 884

¹ Besides the four sources of the origin of the word Şûfi given in the pre-ent work viz Şûf Şaff Şuffah and Şafwat the following six sources of origin are mentioned in other works. (i) Şûfah see Tâj ul Urâs vol vi p 1.0 (ii) Bani Şûfiyah see Ansab u Sam âni fol _1 (iii) Şûfah (rotten piece of clothes) see Sharh i Nafahât (Persian Hand list No 1410 fol 6) (iv) Şûfa (an Arab tribe) see Giyaş al Lugat p ~ 6 (v) Şuf see also Giyaş al Lugat p 100 (vi) Soph a a Greek word see Hughes Dictionary of Islam p 608/μ

مراد س مرال كأموري Scribe

Five foll at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muhammad Siddîqî in A H 1124

The last fol contains a collection of some of the sayings of 'Alî, the fourth Caliph, which begins thus

من معالات مصرف على كرم الله وم. م طلعم الرفعة فوجدتها في التواضع النم *

No. 862.

foll 242, lines 21, size $9\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, beginning like No 861 above Foll 1-11 are written in beautiful Naskh, and the rest of the MS in fair Naskh in a later hand, dated AH 1099, which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy

No. 863.

foll 430, lines 21, size $7\frac{1}{2} \times 4\frac{1}{2}$, $6 \times 2\frac{1}{2}$

ذوارف اللطائف

DAWÂRIF AL LA'I'Â'IF.

A rare and useful commentary on the preceding work, composed in a H 818, as appears from the following colophon

Difficult mystical theories are explained, and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work—Occasionally, the commentator explains the philology of difficult words

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS, but a commentary on 'Awarif by 'Alî Maha'ımî (who died in A H 835), with the

title Downrif al Lata if is mentioned in Subhat al Marjan fol 89 and we may assume that this is the work in question The full name of the commentator runs thus Alı bin Ahmad bin Alı bin Ahmad al Maha imi على بن احمد بن على بن احمد المهامي He was a scholar and Sufi of the Wujudiyah group (see No 865 below) and belonged to the Na iti tribe of Kukan (in Gujar it) This tribe consisted of the descendants of certain Quraishi Arabs who suffering persecution at the hands of Hajjaj bin Yusuf As Saqafi (d A H 90=AD 714) Governor of Arabia in the reign of Abdal Malik bin Marwan (A H 65-86=AD 685-705) left Medina and came and settled in Kukan The commentator's merit in Hadis Tafsir theology theosophy and philology is evident from his compositions on the e subjects the present commentary and a Tafsir mentioned in Brock vol ii p 221 the following works of our author are known to us (1) Adıllat at Tawhid a work on theology (n) Commentary on Nusus see No 892 below (iii) Risalat u fi Wujuh al I rab in which according to the statement in the preface as quoted in Subhat al Marjan fol' 89 he analyses 12, 83 44 524 different grammatical forms relating to I rab (vowel and discritical points) as contained in the following single verse (the opening lines) of the Qur an الم دلك الكتاب لار من فقة " 1544 The last mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology He died in a H 835= a D 1432 see Tadkira i Ulama i Hind p 147 Hada iq al Hanafiyah p 371 Subhat al Marjan fol 89 vol 11 p 221 does not mention the exact date of the author's death

Beginning -

التحد لله الذي على ان جمع في الانسان بين فصوص بتحليات الدات و بعد ويعدى اللك الرهاب ان التحق بة (عوارف المعارف) شرحا و الهمدي ان اسمنة دوارف اللطانف فولة التحد لله العظم سانة التحدد بعريف الدات بمحاس الصفات الج

Written in fair Nashb Dated khaibar a H 1153 Scribe سنے علدر اس معد عند الله الله الله الله عليه

No. 864.

foll 25, lines 31, size 11×8 , $9 \times 5\frac{1}{3}$

ارشاك المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfism, containing a brief explana tion of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short Bâb and a Fasl, with which the work ends بات المساهدة (4) بات التوبة (3) بات في اصطلاحاتهم (2) بات الطرق (1) يات السرف (8) يات المدت (7) يات التقويل (6) يات العولة تو السلوة (5) بات الله) وع و التواضع (11) بات اللهوع (10) بات النصري (9) و الرحاء (15) بات القناعة (14) بات الحدد و العينة (13) بات محالفة العاس (15) (19) بات المار (18) بات المقامات (17) بات الأكر (16) مات التموكل (23) بات الأرادة (22) بات العبودية (21) بات الرصاء (20) بات الموافعة (27) بات الحرية (26) بات الحياء (25) بات الأحلاص (24) بات الأستقامة يات من المحلق (30) بات القراسة (29) بات القاولا (28) بات الذكو (31)دات الولى والولاية (33) عات العيامة (32) عات الحرد و السحاء (34)بات الأدب (37) بات التصوف (36) بات الفقر (35) بات الدعاء (38)بات الموتى (41) بات التوحيد (40) بات المحدة (39) بات السفو (42)ماع (45) دات حفظ فلوت الها الها (44) عات الهجامة (43) عات المعرفة في المار افو Fasl بأت وصية المريد (47) بات الكوامات (46)

A note on the title page, which runs thus ارساد المريدين من تصنيف قم ، العاملين و عوب الواصلين سيح الشاوح شهاب المله والدين ١٠٥٠وردي ed, tells us that the present work is Irshâd al Murîdîn by Shihâbaddin as Suhrawardî, see No 860 above Brock, vol 1, p 440, does not mention the present work in the list of compositions of Shihabaddin, and a work with the same title by Ibn Jawzi (d AH 597=AD 1200, see Lîb Cat, vol x, p 24) is mentioned in Hâj Khal, vol 11, p 25 A work bearing the present title by Shihâbaddîn as Suhrawardî iş mentioned in Rampûr Hand-list, No 51, however, and the following passage, which is quoted by the author of MS No 936 below as the words of Shihâbaddîn, agrees verbatım with a passage on fol 15b of the present work

و قال السير شهاف الدين قدس سرة التوكل أن يكل المرة أصرة الى الله تعالى و يرصى مما يجري عليه من مماء الله تعالى و مدرة و التوكل محله العلب و التحركة بالطاهر لابناني بوكل (1 1 - بعد ما ينحق العدد ان التعدير من قبل الله - دسانة و تعالى التحمد لله الذي هذانا إما تعد بعد و

From this we may safely conclude that the statement contained in the note as well as in the Rampur Hand list regarding the author of the work. In correct

Beginning -

الحد تله هدانا لندا اما عد بعد النمس منى رموة المدان المدان المدان المدان المدان المدان بعد بعد المدان بعد بمد المدان المرء

In the first Bab the author tells us that while there are various orders of Sutism differing from each other in their special practices and mysteries yet the common end of all is to obtain mystical know ledge of God —

طرق المسانع متعلقة لان مقاماتهم و احوالهم مته له ه و كل سنع ومع طريقة على ما هو علية من التعال و المقام و إما الته ع فيو التحصول الى المقصد و مساهدة دور التحلي ه

Written in good Naslh Not dated apparently 13th century

No 865

foll 283 lines 33 size $11\frac{1}{2} \times 8\frac{1}{2} 9 \times 5\frac{1}{2}$

العبوحات المكنه

AL FUTÛHÂT AL MAKKÎYAH

A big work on Sulism and asceticism divided into 560 Båb the last Bab containing a collection of mystical and moral instructions in the form of a testament to novices Composed in Mecca A H 629 Each Bab is subdivided into several Fas! The author during the compilation of the present work composed several other treatises for one of which see No 956/1 below According to the author statement in the preface the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit round Ka'ba) The present work is famous for its exposition of a number of mystical theories, and especially the theory of بحدة الرحود (pantheism), i.e., everything is God, or a manifestation of Him This theory is the subject of great contioversy among Muhammadans, and at the same time is the origin of the division of the Sûfîs into two groups viz, the Wajudîyah (Noumenalists) who support the theory, and the Shahûdîyah (Phenomenalists) who reject it Orthodox Muhammadans and Sûfîs of the Shahûdîyah group hold it to be invalid under Islamic principles The subject is fully discussed in Al 'Urwah, see No 905 below The contents of the present work are fully described in Berlin, No 2856 This copy of the work is divided into four volumes, of which we have here the first, containing 71 Bâb

Beginning — الحمد لله الدي اوحد الاناماء عن عدم الح €

Author Muhîaddîn Muhammad bin 'Alî, معي الدين معود بن , commonly called إلى العربي (Ibn al 'Arabî) He died mah 638=ad '1240, see Lib Cat, vol v, part 11, No 293 That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib Cat, vol v, loc cit) and never made a first diaft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work

مال النائع رصى الله تعالى عدم التهى الداب بصمد الله بالتماء الكتاب على ما امكن من الايجار و الاحتمار و هدا هو الاصل بخطى فادى لا اعمل لتصديه ، من مصعاتى مسودة اصلا الم

Written in fair Naskh The present volume is undated, but the second volume of the work, which is identical in size and handwriting, is dated a H 994, from which we may conclude that the present volume was written in or before that year

For other copies of the work see Wien, vol III, p 361, Leipzig, No 229, Berlin, Nos 2856-73, India Office, Nos 628-644, Br Mus Suppl, No 231, Goth, No 884, Bodl, vol I, Nos 84-5, Paris, Nos 1333-36, Cairo, vol II, p 99, Asafîyah, Nos 31-34, Râmpur, Nos 238-42

No 866

foll 287 lines 38 size 111 x 81 9 x 51

Vol II

The second volume of the preceding work beginning with the 72nd Bab thus الله الله والمعول في الحج و اسرارة It ends with the 43rd Fasl of the 198th Bab

Written in fair Naskh Dated a H 994

No 867

foll 296 lines 35 size 111 x 81 9 x 51

Vol III

The third volume of the ame beginning with the 44th Fa^{-1} of the 198th Bab thus من النصى المال It ends with the 366th Bab

Written in fair Nashh Dated an 994

No 868

foll 137 lmes 33 size 114 x 84 9 x 54

Vol IV

The fourth volume of the same beginning with the 367th Bab thus الله السائع و السنين و بللمائة عي مترله النوكل It ends with the 560th Bab the last Bab of the work

Written in fair Naskh Dated A H 995

تحنى بن فاسم العليف Scribe

The name of the scribe is not mentioned in the earlier volumes but the size and handwriting being identical we may assume that all were written by the same scribe Yahya bin Qasim

The following note the handwriting of which is identical with that of the MS tells us that this copy in four volumes was in the possession of one Alaaddin Beg a noble of the Court of Sultan Murad III (A H 989-1003=A D 1574-1595) a king of the Ottoman dynasty —

فى دونة مولانا سندنا الكوم المعالى امتر اللواد السونف!! الحالتي علاءالدين بك اعلى الله محدة و ذكرة اليء • We find on the title-page of all the volumes the seal, dated A H 1013, of Husain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A H 1023=A D 1614, see Khulâsat al Aşar, vol 11, p 89 Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS was for some time in his possession

مما انتظم في سلك ، ملك ، العمير حسين الرومي حعل الله تعالى دينة معقورا و عيدة مستورا *

No. 869.

foll 539, lines 47, size $14\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 8\frac{1}{2}$

The Same

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the Bâb are written in gold, and the headings to the Fasl are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy

Written in Naskh Dated A н 1011 Scribe امرد بن عبد الله الحرري

No. 870.

foll 280, lines 29, size $8\frac{1}{2} \times 5$, 6×3

وسوص الحكم

FUŞÛS AL ḤIKAM.

A work on Sûfîsm, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A H 627, but the actual composition of the work must be later than A H 629, since the author refers on fol 24b to his own composition, Al Fatûhât (see No 865 above), which was composed in A H 629, thus

و فد بينا هذا في العاوحات المكنة *

A large number of scholars and Sufis devoted themselves to a study of the present work and composed commentaries on it both in the Arabic and Persian languages

The work is divided into 27 Fass which are fully described in Berlin

No 2876

محى الدس Author Muhaddin Muhammad bin Ali Ibn al Arabi محى الدس محد بن على ابن العربي (d A H 638=A D 1240) see No 865 above

Beginning -

Marginal notes containing explanations of words and phrases are found throughout the copy

For other copies of the work see Berlin Nos 2876 77 Goth No 888 Wien No 1898 Paris No 1340 India Office Nos 645 6 Bodl vol i No 120 Alger No 910 Asafiyah No 35 Rampur Nos 248 49

The work was printed in Bulaq A H 1252

Written in bold Nash Not dated apparently 10th century

No 871

foll 38 lines 31 size 11 x 8 9 x 5 #

The Same

Another copy of the same written in minute Naskh Dated a H 1045 The handwriting of the present MS is identical with that of the Manazil as Sa irin (see No 832 above) and of MS No 873 below—the scribe of the last named work. Nuraddin being presumably scribe of all three

No 872

foll 175 lines 13 size 10×61 7×3

The Same

Another copy of the preceding work written in Naskh Not dated apparently 11th century a H Marginal notes are found throughout the copy

No. 873.

foll 25, lines 31, size 11×8 , $9 \times 5\frac{1}{3}$

وكوك القصوص FUKÛK AL FUSÛŞ.

A commentary on Fusûs (No 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each Fass of the Fusûs, composed at the request of Muaiyad bin Mahmûd bin Sa'îd al Jandî (see No 874 below), a disciple of the commentator

By Sadraddîn Abu'l Ma'âlî Muhammad bin Ishâq bin Muham-صدر الدين ابو المعالى مصمد بن استعلى بن مصمد القوبوي mad al Qûnawî The commentator was born in Qûniyab, A H 587 He studied in his native place and elsewhere under distinguished scholars of his age, and after completing his literary studies, placed himself for spiritual training under his step-father, Shaikh Muhîaddîn Al 'Arabî, the author of the text By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh equally famous as a Sûfî and a scholar, and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Tûsî (d AH 672=AD 1273, see Lib Cat, vol x, No 593) subject of the dispute is described in MS No 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Bûhâr Lib Cat, vol 11, Qûnawî was the author of a number of works, 17 works 460/2, 3, 4ın all being enumerated in Brock, vol 11, p 449 Jâmî, the author of Nafahat, p 645, omits to note the date of his death, and in Berlin, No 2878, this is given as A H 673 The correct date, however, 1273, as given in the following works Brock, 1S AH 672=AD loc cit, Al Lawâqih, fol 209, Habîb as Siyar, vol 11, part 1, p 66, Tâj at Tabaqât, vol vii, part ii, fol 589 (where mention is made of Tâj al 'Alawî, an independent and detailed biography of Qûnawî)

Beginning

الحمد لله الدي اطلع من مشارق مينه الاحقى شموس ادوارة العاهرة الع *

For other copies of the commentary see Berlin, Nos 2878-9, Cairo, vol n, p 382

Written in good Naskh. Dated A H 1045

Scribe برز الدس أبو الرداد الوباني الأرهري As already noted in No 871 above he appears also to have been the scribe of MSS Nos 832 and 871

No 874

foll 359 lines 17 size 101 x 61 81 x 41

شرح فصوص الحكم

SHARH U FUSÛS AL HIKAM

A very useful detuiled commentary on Fusus (No 870 above) composed under the direction of Qunawi (see No 873 above) one of the Shaikhs of the commentator

The preface is followed by a Qasida of 142 verses specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This Qasida is entitled Qasidat u Daliyah in our copy but in Brock vol 1 p. 451 and Berlin No 2830 it is entitled Qasidat u Gaibiyah.

The commentator deals very fully in foll 85-58 with the preface of the text examining thoroughly from the mystical and theological standpoints the theories which are referred to in the said preface and certain other important theories.

This portion of the commentary was composed during the life time of Qunawi who we are told by the commentator fully approved of the same The rest of the commentary was composed after Qunawis death

The preface of the commentary begins thus -

حمد الحمد احق متعامد الحق و احمدها في متعاميع الصدق

اما بعد قال كتاب قصوص الحكم في خصوص الكلم من منسأات هذا

الكامل التعام مفتصر بدى طي الع * ____ The Qasida begins thus ____

مؤدد لانفنع ٨ ۽ رد شاهد . فقي عدم انصي معامد فامد

The last verse of the Qasida runs as follows -

محمدا لنه بدءا دعودا وعايد النه مع الحمد من كل عامد

The commentary on the preface of the text begins on fol $\, 8^{b} \,$ thus $\, - \,$

قال السنج رحمة الله التحمد لله معزل التحكم ... قال العند في حادة الكناب سنة عسر كلمة يتحدون على مثلها مناهب .. The commentary on the first Fass begins on fol 59°, thus

عال رصى الله عده - فص حكمة الهدة في كلمة الممية فد

سدق الكلام في العس و الحكمة *

The text is generally prefaced by the words عال السيّم (the Shaikh said), and the commentary by the words عال العدد (the servant said)

Commentator Muaiyad bin Mahmûd bin Sâ'id bin Muhammad As Sûfî al Hâtimî al Jandî مؤيد بن معه د بن صاعد بن معه الموقى, a famous Sûfî and scholar of the 7th century A H He was one of the favourite disciples of Qûnawî (see No 873 above), to whom he refers in his preface as follows

و لقد كان سيدي و سددي و قدوتي الى الله تعالى محمد بن استصلى بن محمد بن يوسه ، القونوي بم اشار الى سرحة *

He flied in AH 690=AD 1291, see Brock, vol 1, p 451 Another commentary written by the present author, on Mawâqi' an Nujûm, a mystical work of Muhîaddin al' Arabi (see No 865 above), is mentioned in Nafahât, p 648.

For other copies of the present work see Berlin, No 2880; Asafiyah, No 36, Râmpûr, No 188, where an old copy dated A H 911 is noticed Written in fair Naskh Not dated, apparently, 12th century A H

The MS was for some time in the possession of one Hifâzat Husain, whose note to this effect is found on the title-page as well at the end

No. 875.

foll 294, lines 21, size $9\frac{1}{4} \times 5$, $7 \times 3\frac{1}{2}$

سرح فصوص الحكم SHARḤU FUSÛS AL ḤIKAM.

A commentary on Fusûs (No 870 above), composed at the request of one Muhammad bin Muslih, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter , and the commentary on the same by the letter ...

عبد الرواق كمال الدين By Kamâladdîn 'Abdarrazzâq Al Kâ<u>sh</u>ânî عبد الرواق كمال الدين, a Sûfî of great repute, who is equally well known for his

literary therits He was the author of a number of works on different brauches of Islame literature 12 works in all being enumerated in Brock. Vol in p 204 He belonged to the Wajudiyah group of Sufis (for whom see No 865 above) His disputation with Alanddin as Samnani (see No 992 below) in support of the special theory of the Sufis of the Wajudiyah group is fully de cribed in Nafahat pp 557-68. He is the best known among the di ciples of Abda samad an Natanzi who awarded him a khirqa (garment) and personally invested him with the same

With regard to the date of our author's death this is omitted in the biographical notice contained in Nafahat loc cit but Haj Khal vol iv p 427 gives a H 730 as the date unsupported by any authority for his statement and this is accepted as correct in all catalogues in which any work of the author is noticed ee Brock vol ii p 204 where the names of these catalogues are given. But in Muimal Fa. ihi a rare and rehable work on General History in Persian (see Lib Cat vol vi No 455) the author of which belongs to the 9th century A H we have discovered evidence which leads us to reject the generally accepted date and enables us to state for the first time the correct date of our author's death On fol 209 of this work, we are told that Abdarrazzaq completed one of his compositions viz a commentary on Manazil as Sa irin (see No 832 above) a copy of which commen tary is noticed in India Office No 600 in A it 731 i.e. a year later than the generally accepted date of his death. This passage in Mulmal Fa the runs as follows -

سنه احدى و بالانس و به انه انتام شرح مغاول السانوس حواجة سند الله م سنع كمال الدين بند الرواق الكاشاني في نوم الانتدى ح

Again on fol 211° of the same work a brief account is given of our author and the date of his death is given as A ii 730=A di 1337. This passage runs as follows —

سده و بلادس و سعاده وبات شدم کمال الدس مدد الرزاق الكاشاني في بالب محصوم علمت شرح فصوص و شرح منازل السانوس حواحة عدد الله الانصافي و دفن هنالک في التعاقباة الرندني في حوا مسجد التعام و كل فدانس التعرفة من بد السنم عدد اله دلالم دال دلالم الطفري و هو لنسام من بد السنم بحسب الدنن على بوغش و هو من بد السنم اني حقص شهات الدنن على بوغش و هو من بد السنم اني حقص شهات الدنن على السهر وردي

Beginning:

للحمد لله الاحد مداته و كبريانه الواحد بصفاته و ا عاتم الح *

For other copies of the work see Paris, No. 1342: Alger. No. 912: Rimpûr No. 191: Asanyah Library No. 360.

Written in fair Naskh Not dated: apparently, 11th century A.H.

No. 876.

foll 203: lines 31: size $10\frac{1}{2} \times 6\frac{1}{2}$: $8\frac{1}{4} \times 4\frac{1}{2}$.

مطلع خموص الكلم في معاني فصوص الحكم

MA'ĮLA'U KHUŞÛŞ AL KILAM FÎ MA'ÂNÎ FUŞÛŞ AL HIKAM.

A detailed commentary on Fuziz (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms—The commentary is prefaced by a detailed Muqaddimah (introduction) divided into 12 Fazi—This Muqaddimah was dedicated to Khawaia Giyaşaddin Muhammad (d. A.H. 736—A.D. 1337), a well-known Minister of Persia; see Mujmal Faziĥi, fol 210°.

Commentator: Dâ'ûd bin Maḥmûd al Qaişarî al Ḥanafi sice" عن عمرة المراق عن معرف على a well-known Ṣûfi of the Sth century a.f. who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzâq (see No. 875 above), whom he mentions in the Muqaddimah as his Shaikh. He is the author of several other commentaries on mystical works. He died in a.f. 751=a.d. 1350; see Brock., vol. ii, p 231.

Foll. I-20. Mugaddimah, which begins thus:

الحمد للهالذي عين العيل بفيضة ال قدس النع *

Foll. 21-203 Commentary, which begins thus:

الحمد لله رب العالمين قال النايخ الحمد أله مغرل الحام على جميع العباد مفرل الحام على جميع العباد من الحمد و الذناء *

For other copies of the commentary see Wien, No. 1898; Pet No. 52: Alger, No. 191; Cairo, vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described but where the date of the author s death is not given

Written in good Nashb Dated a H 1000

No 877

foll 432 lines 17 size 10 x 5 7 x 3

The Same

Another copy of the preceding commentary but without the Muqaddimih

Beginning -

الحمد لله رب العالمس فال السنم الحمد لله مدرل التجكم على فلوب الكلم سروع فنما نحب على حميع العداد من الحمد و الدفاء علية الي *

Written in fair Naskh Not dated apparently 12th century ΑН

No 878

foll 49 lines 15 size 81 x 51 61 x 31

مقدمد شرح العصوص

MUQADDIMA TU SHARH A FUSÛS

A separate copy of the Muqaddimah of the preceding commen tary but incomplete It corresponds with foll 2-20 of No 876 above

It begins abruptly thus -

و لما كل النعلم بهدة الاسرار موقوقا على معرفة أصول وقواعد أنفق

عليما هده الطابعة .

Written in Nasta liq Dated A H 1112

Scribe مار محد التي العارومي He is also the scribe of the Persian MS Hand list No 1373

VOL XIII

(

No. 879.

foll 343, lines 15, size $8\frac{1}{3} \times 5\frac{1}{2}$, $5 \times 3\frac{1}{2}$

شرح قصوص الحكم

SHARḤ U FUSÛS AL ḤIKAM.

An autograph copy of a commentary on Fusûs (see No 870 above), composed in A H 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fusûs, with the help of existing commentaries on the work which he collected for the purpose

By Nûraddin 'Abdarrahmân bin Ahmad al Jâmî بور الدين عند الحامي, a well-known poet, Sûfî and scholar of the 9th century AH, who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages Hé died in AH 898=AD 1492, see Lib Cat, vol 11, p 180

Beginning

الحمد للله الدي رين خواتم علوب اولى الهمم بعصوص دصوص الحكم اما بعد كناب وصوص الحكم بم ادى كه برتبة من الرمان مشعوفاً بمطالعته و لم لجد استادا يمن على بسرح مسكلاته وقصدت الى جمع شروحة وطالعتها مرة بعد احرى و راجعت اليها كرة بعد كرة و اضعم اليه ماسنج في ادعاء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus

لقد و من للعراع عن مك عتام هداه العصوص العدد المتدلل بالسخوص عدد الرحمن بن احمد الجامي مي سلك "ور سدة سد و تسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A H 638 in Damascus

توفى السيم المصده ، في النادي و العسر من ربيع الأول سدة ٩٣٨ مدم، في تم بالتخدر و التحمد لله *

For other copies of the commentary see Berlin, No 2883 India Office, No 647/8, Râmpûr, No 189, Âsafîyah, No 36

Written in fair Naskh Dated an 896

The handwriting of the present VS is identical with that of two other autograph works of the author contained in the Library see Persian Hand list Nos 494 1340

No 880

foll 268 lines 17 size 9×6 61×4

The Same

Another copy of the preceding work beginning like the above Written in fair Nasta liq Not dated apparently 1 Ith century a n

No 881

foll 420 lines 25 ize 81 x 61 61 x 4

حواهر النصوص في حل كلمات العصوص

JAWÂHIR AN NUSÛS FI HALLI KALIMÂT AL FUSÛS

1 very useful commentary on Tusus (No 870 abovo) According to the commentator's statement in the preface his object was to compose a commentary on the work in the easiest and simplest language The commentary was completed in A II 1096

By Abdalgani bin Isma il An Nabulus: عدد الغنى بن اسماعيل النابلي على اسماعيل النابلي عن اسماعيل النابلي عن اسماعيل النابلي عن اسماعيل النابلي عن المحاصدة a prominent scholar and author of the 12th century A H He died in A H 1143=A D 1732 See Lib Cat vol v No 578

Beginning -

و ... نه حواهر العصوص في حل كلمات العصوص النع .

For other copies of the commentary see Berlin, No 2886, Wien, No 1902

The following note below the colophon

تم تمحيحه على سخة المؤلف التي بخطه الشريه ، على احمد النخابي النخالدي الدمشديدي مي رمصان سدة اله ، و مأثبتين تسعة و يمايين *

tells that the present MS was compared with the autograph copy of the work in a H $\,1289$, and from this we may conclude that the present copy of the work was made in or before a H $\,1289$

Written in ordinary Naskh

No. 882.

foll 8, lines 25, size $8\frac{1}{2} \times 6$, $7\frac{1}{4} \times 4\frac{1}{2}$

نعش العصوص

NAQSH AL FUSÛS.

An abridgment by the author himself, Muhîaddîn al 'Arabî, of Fusûs (No 870 above) Some one, in the following note on the titlepage, says that Abu'l Mahâsin Ad Dihlawî (d A H 795=A D 1396) composed a commentary on the present abridgment in six Kirâsa, each Kirâsa being equal to ten foll —

و هو متختصر العصوص و قد شرحة الامام العلامة المصفى المدفق المام عصرة وقد دهرة الله المحلم الله الله عصرة وقد دهرة الو المحلس بن شرو ، الدين الدهلوي رحمة الله تعالى و نقع به و تعلومه و قدر شرحة المدكور في سنة كراسة و سماة كتاب عين العصوص *

A copy of this commentary, which is in Arabic, is noticed in Âsafîyah Library, No 211 Jâmî (see No 879 above) composed a Persian commentary on this abridgment, for copies of which see India Office, No 653, and this Library's Persian Hand-list, No 1373

Beginning

اعلم أن الاسماء الحسدى تطلب بدواتها *

Only one other copy of the present work is known to us, see Berlin, No 2888

Written in fair Naskh Not dated apparently 11th century

No 883

foll 236 lines 17 size 101 x 7 8 x 41

انعاس التحواص

ANFÂS ÁL KHAWÂSS

A commentary on the commentator s own abridgment of Fusus (No 870 above) The commentator tells us in the preface that after composing the abridgment he felt the need of a commentary on the same. Though technically a commentary on the abridgment it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muhibballah al Allahabadi محت الله الله آبادی a famous scholar and also well known as a Sufi a supporter of the Wujudiyah group (see No 865 above). He was a native of Saidpur in Awadh but settled permanently in Allahabad. According to his own state ment in the preface he was a disciple of Abu Said the great grand son of Abdal Quddus of Gan_auh (d A H 945=A D 1538). Besides the present work he is the author of the following eleven works which are enumerated in Talkira i Ulama i Hind p 175 (i) مراك مال المنابات (سالة مقت احمام (ii) مسلوح الحراص (iii) مالية المنابات (iii) عنادة احص الحراص (iii) عنادة احص الحراص (iii) مناطر احص الحراص (iii) مناطر احص الحراص (iii) (iii) مناطر احص الحراص (iii) (iiii) شد ركني (iii) مناطر احص الحراص (iiii) شد ركني

Muhibballah died in ah 1058=ap 1648 See for his life Tadkira i Ulama i Hind loc cit Hada iq al Hanafiyah p 412

Beginning -

التحمد تله الذي لاحمد لما سوالا بم نظرت التي فصوص التحكم و شرحة فلحضرية على ما نعف ان رجعت الى المتحصر بم الانوال برد على العلب ما يتعلق بالمعرفة و إهلها فلم اطرح بطراللطالدي الله من فلحدت في تسويدة و ربيبة على عدة انعاس فسمينة بانغاس التحواص التي ه

Only one other copy of the present commentary is known to us see Rampur No 39 where however the commentators name is not given

Written in Nasta liq Dated a H 1107

No. 884.

foll 14, lines 13, size 7×4 , $4\frac{1}{2} \times 2\frac{1}{2}$

اسرار الخلوة

ASRÂR AL KHALWA'I'.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Sûfîsm. The contents of the work are fully described in Berlin, No. 2916

Author Muhîaddîn Ibn al 'Arabî محي الدين ابن العربي See No , 865 above

Beginning

'For other copies of the work see Berlin, Nos 2916-17, Br Mus No 886, India Office, No 657/1

Written in good Naskh Not dated, apparently, 11th century A H Frequent corrections are made in the margin

The MS was for some time in the possession of one Sayyid 'Abdal Walî bin Muhammad Sa'dallâh, a note written by whom is found on the title-page

No. 885.

foll 53, lines 11, size $7 \times 4\frac{1}{2}$, $4 \times 2\frac{1}{2}$

سرح اسرار الخلولا

SHARḤ U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muhîaddîn Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text

By Qutbaddîn 'Abdalkarîm bin Ibrâhîm bin Sibt u 'Abdalqâdir al Jilî غرام الكريم بن الراهيم سلط عند القادر الحيلي, a famous Sûfî and scholar of the 9th century A H, who is also known to us as the author of commentaries on some other works of Muhîaddîn Ibn al 'Arabî In all, 17 works of the present commentator are enumerated in Brock, vol 11, p 205, of which Al Insân al Kâmil, a work on Sûfîsm (for a copy of which see Berlin, No 2314), has received

special recognition He was born in a H 787 but the date of his death is uncertain He is said to have been alive in a H 805 (see Cairo vol 11 p 68) in a H 820 (see Berlin No 2874) in a H 826 (see Brock loc cit) In India Office No 693 we are told that he died in a H 811 but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock loc cit. The following note on the title page however written in a different hand from the MS tells us that the commentary is by Abdalkarim al Jil. —

This statement is corroborated in the following colophon of the scribe who says that the present commentary is by the author of Al Insan al Kamil which is undoubtedly a composition of Abdalkarim al Jili —

In the absence of any strong evidence to the contrary we may accept the above statements

No other copy of the present work is I nown to us

Written in fair Naskh Not dated apparently 11th century

One Abdalqadir in the following note on the title page says that the MS was for some time in his possession —

No 886

foll 8 lines 14 size 8×6 $5^1 \times 3^1_2$

امطلاحات الصوفية

ISTILAHÂT AS SÚFÎYAH

A treatise in which are explained important technical terms relating to Sufism contained in the author's own works and certain mystical terms found in the works of others

Author Muhiaddin Ibn al Arabi معى الدس ابن العربي See No 86o above Beginning

The title found on the title-page of the present copy of the work is that given above, but the same work is noticed in Râmpûr, No 295, under the title Kitâbu Sharh i Alfâz As Sûfîyah Again, in India Office, No 657/5, the title of the work is given as Risâlatu Sharh-i Alfâz al Latî Tadâwalathu As Sûfîyah

The author of Fasl al Khitâb, a most reliable work on Sûfîsm, fol 178^b quotes the following passage from the present work (cf fol 5^b), but is not aware of who the author was

وال بعص كدراء العارفين ... في شرح الفاط التي تداولتها الصوفية المحققون من اهل الله . التلوين ينتقل العدد في احوالة و هو عدد الاكثرين معام النافص و عددنا هو اكمل المعامات النج *

Written in ordinary Naskh $\,$ Not dated, apparently, 13th century a $\,$ H

سعد الدیں س شیح مح،د Scribe

No 887.

foll 55, lines 27, size 9×6 , 7×4

النديراد"، الآلهية في اصلاح المملكة الانسابيه

A'ı' 1'ADBÎRÂ'ı' AL ILÂHÎYAH FÎ IŞLÂḤ AL MAMLUKA'ı' AL INSÂNÎYAH.

A treatise on the Microcosm (viz, man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdîs and others, are expounded. The

work is divided into a Tumbid (foll 3-5) Muqaddimah (foll 6-9) and 17 Bab which are enumerated below. The last Bab is again subdivided into five smaller Bab of which the fifth contains (6-4) (testament containing instructions for novices)

1	الناب الأول في وحر الحليقة الذي هو ملك 14-10 foll
	البدن و اعراض الصوفية فية *
11	الناب النابي في احتلاف العلياء في ماهنية و ~ في fol 1a * 8
Ш	البات البالب في اقامة مدية الته م و تقصيلها - 19-16 foll
	من حهة كونها ملكا لهذا الحليقة *
IV	foll $20-22$ eg d'all lles lles es es lles lles es es lles es e
	العرب بين العفل و الفوئ *
V	الناب الحامس في الأسم الذي تحص الأمام -29-23 foll
	وحدة و في صفانة و احواله و ان الامام
	لا تكون الا واحدا من اربعة «
VI	الناب الساس في العدل و هو قاضي الهديدة - 30-401 foll 29
	العالم باحكامها *
VII	اليات السابع في ذكر الوربر و صفائة * 32°-32°
VIII	البات النامن في القراسة السرعية و الحكينة * 35-35 foll 326
$\mathbf{I}\mathbf{X}$	الناب الناسع في معربة الكاتب و صفائة *
X	الناب العاسر في المسدد في و العاملين واصحاب - 39-38 foll 386
	الحنانات و الحوام *
$\mathbf{I}\mathbf{Y}$	الناب العادي عسر في العنانات الى العصرة 401-401 foll
	الالهنة ووفوف الاصام عليها ورفعها الى
	الحق البلك سنجانة فعالى *
TII	النات لنابي عسير في السفراء و الرسل 41-10 foll
	المتوجهين الى السابرين بمدينة الندن .
IIIX	الناب النالب عسر في سناسة الفواد والأحداد 42°-41 foll 41
	و مواننهم *
ZIV	الناب الرابع عسر في سناسة الحرب و بربنت التعنوس - fol 42b
	عند اللفاء *
xv	الناب التعامس عسر في ذكر السرالذي بعلب به اعدا 43 fol 43
	هدة البدينة *

الداب السادس عشر في ترتيب العداء الروحادي 45-43 XVI foll 43b على ممول السنة الاقامة هذا الملك الانساني و نقائه *

XVII foll $46-55^\circ$ الناب السالع 35 و كيه ، ينتعى ان يكون السالك في احواله 4

- المات الأول من النات السابع عسر من انوات الكتاب في 496 fol (1) معرفة اقاضة العقل على بور اليقين .
- (11) fol 50^a [وي] الدات الثاني من السابع s من الوات الكتاب الثاني من السابعة عن الحراك عين اليقين s
- الناب الثالث من السابع منتر من انواب الكتاب في fol 50^b (III) (III) اللوح المحقوط الذي هو الأمام المدين أولوج المحقوط الذي هو الأمام المحقود الأثناث *
- النات الرابع ٢٠٠٠ من السابع ٢٠٠٥ وهو النات 51° 51° (١٧) (١٧) التحادي و العسرون من الكتاب في اسنات التحادي و العسرون من الكتاب في اسنات الرفرات و الواحنات و التحرك عند الدهاع *
 - النات التحامس من السابع على ر في الوصية 55-51 foll أ(v) foll 51^b

Author Muhîaddîn Muhammad bin 'Alî al Arabî محي الدين See No 865 above

Beginning

فال العدد العمير الى الله محمد بن على الحاتمى الطائى فانى الحمد لله الدي استخرج من وحود علمه الى عينه فانى سميد اهدا الكتاب الصعر الحجم ... بالتدبيرات الالهدة في اصلاح المملكة الانسانية النع *

For other copies of the work see India Office, No 658/5, Bodl., vol 11, p 212

Written in fair Naskh Not dated, apparently, 10th century

belic Kings,

No 888

foll 29 lines 4 size 71×51 41×31

سعاء المعرب

'ANQÂ' AL MAGRIB

The present treatise was composed by Muhiaddin Al Arabi (متعى الدين العربي) as a supplement to his own treatise (No 887 above) and deals with certain points omitted in the latter treatise

The preface which is written in verse begins thus -

The treatise begins after the preface as follows -

كنا قد الفقا كنابا ورجاننا الالهنة و هذا

For other copies of the work see Berlin No 2894 Paris No 1339 Wien No 1906 Cairo vol vii p 46 Asafiyah No 39/2 Rampur No 216

Written in good Naskh Not dated apparently 11th century A H

No 889

foll 29 lines 17 size 7×5 $5\frac{1}{8} \times 4$

العقله الدوورة

AL 'UQLAT AL MUSTAWFIZAH

A treatise expounding the mystical belief that man is made up of different elements bodily and spiritually

Author Muhiaddin Ibn Al Arabi محى الدس اس العربي See Na See So above

Beginning -

On fol $\,24^{\rm b}\,$ the author refers to another composition of his viz $_{-}^{\rm c}$ (h $_{\rm c}$

For other copies of the worl see Berlin Nos 2923 24 Br Mus No 886/24 Cairo vol vii p 380 Asafiyah No 48 Rampur No 295

Written in good Nashb Dated a H 773

Some one in the following note, at the end, says that in A II 811 the present MS was compared with the autograph copy — الحمّد للله عولل الدسخة على نسخة المؤله ، بخطه سنه الحمّد يُمانمائة على عشرو يُمانمائة على عشرو يُمانمائة على الدسخة على المرادة على عشرو يُمانمائة على المرادة على الم

No. 890.

foll 107, lines 17, size 8×6 , $6\frac{1}{2} \times 4$

كمان روح العدس

KI'ı'ÂB U RUḤ AL QUDS.

A work containing mystical and moral instruction, composed for Abû Muhammad bin 'Abdal'azîz al Qurashî, who at that time was residing in Africa, in Tunis—The author maintains, in the beginning of the work, that according to the true principles of Sûfîsm, no Sûfi is entitled to be called Ahl al Haqîqat (i.e. one who has penetrated into the Divine mysteries) unless he is also Ahl at Tarîqah (i.e., a devotee), and he goes on to criticise those Sûfîs of Africa, who claim that they are Ahl al Haqîqat, though not Ahl at Tarîqat—Sûfîs, who have adopted Sûfîsm from worldly motives, are also severely criticised by the author, thus—

و صوفية عاه ، هم ناعراص الدنيا موشحون حافظوا السجادات و المرفعات و لارموا الخوانق و الرناطات يآتي اليها من حلال و حرام *

Author Muhîaddîn Ibn 'Arabî معي الدين اس العربي See No 865 above

Beginning —

التحمد لله رب العالمين من العدد المعده ، الداصح الشعيق محمد بن على بن محمد العربي الطائي الحاتمي و فقة الله تعالى الى ولدة في الله تعالى و الحية الله محمد بن عدد العريرين الى بكر العرشي المهدوي بريل توبس الم

Written in fair Naskh Not dated, apparently, 12th century

No Sor

foll 51 lines 31 size 12×8 91×81

المعجات الالمية

AN NAFAHÂT AL ILÂHÎYAH

A work on Sufism in which the author describes his own experi ence of the Divine inspiration in the course of his progress to the mystical stage called معام العربة (union with God) The author in his preface tells us that the following Hadis encouraged him in his attempt to reach the stage mentioned above and to realise the experience described in the present work -

أن لربكم في أنام فهركم بفحات من رحمية الافتعرضوالها .

Author Sadraddin Abul Maali Muhammad bin Ishaq al (d A H 672=AD) صدر الدين أبو المعالي منه لا بن استعاق الفونوي Qunawı 1373 see No 873 above)

Beginning -

حددا يستوعب كمالات احقاس التقاء والواع المعاقب , بعد فانة لما ورد من رسول الله صلى الله علنه وسلم انه قال بلساني النعريف و الرشاد أنَّ لونكم في أنام دهكم تفحات من رحمته الانتعرضوالها توحمت الى دى في معرفة النعرض و الإشاد .

For other copies of the work see Paris No 1354 and Berlin No 1307 where the work is fully described

Written in good Naskh Dated a H 1045

بورالدس الرفائي الأرهري Scribe

This Nuraddin is also the scribe of MSS Nos. 832 871 873 above

No 892

foll 264 lines 12 size 71 × 41 61 × 41

الحصوص الي معنى النصوص

AL KHUSÛS ILÂ MA'NA AN NUSÛS

A commentary on Nusus a concise treatise of Qunawi (d A H 672=AD 1273 see No 873 above) on the mystical states a copy of Nusus see Berlin No. 3015

By 'Alî bin Ahmad bin 'Alî bin Ahmad Al Mahâ'ımî علي س احمد (d A.H 835=A D 1431, see No 863 above)

The commentary is preceded by a long Muqaddimah (foil 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work

Beginning -

مصابك اللهم و تحمدك ، يا من توجودة سموات الاسماء و الصعاب وارض اعيانه الممكنات.....و بعد فيقول عنيد العلى الصمد احمد بن على بن احمد بن على الحمد بن على المحدد بن على المحدد بن على الدصوض مما الرزة الشيخ المجتمى..... محمد بن استحاق بن محمد بن يوسه ، القودوي مشرفاً ائتموس هذا العلم * ،

The commentary proper begins on fol 53°, as follows —
و الآن أوان الشروع في المقامد و اسأله التوفيق للصوات فال النايع رضى عدم الحمد لله الحمد تعطيم الدوات بما فيما من محاس المفات الع

A red ink line above them distinguishes the words of the text from the commentary

For another copy of the present commentary see Berlin, No 3016

Written in beautiful Naskh Not dated, apparently 10th century A H Some foll are wanting at the end

No. 893.

foll 220, lines 19, size $7\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{2} \times 3$

رياض السالحين

RIYÂD AS SÂLIḤÎN.

An old and valuable copy of Riyâd As Sâlihîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils

Author Muhîaddîn Abû Zakarîyah Yahyâ bin Sharaf An Nawawî محيي الدين انو ركويا يحيى نن سرف الدووي (d A H 676=A D 1278, see Lib Cat, vol v, part i, No 192)

Beginning —

الحدد لله الواحد العبار مكور اللغل على العبار ورأس المحدد لله الواحد العبار ورأس المحددة و محدد لا لآدات الطاهرة و العاطمة حامعاً للنوعية و النوهية و سابر الواع ادات السالكين من احادث الرهد و رياضات الفعوس و بهديت الاحلاق و طاوات العلوت و علاجها الح

In the following colophon of the scribe it is stated that the work was composed in AH 670 and that the present copy of it was made in AH 681 —

ا حر الكناف قال مؤلفة رضى الله عنة فرغب منة قوم الابنتي رابع شهر وصال سنة سنعني و سنمانة وافق الغوام من كنانتة قوم السنب التعامس و العسامين من شهر شعنان سنة احدى و تمانتي و سنمانة •

For other copies of the work see Berlin Nos 1334–41 Munich No 128 Br Mus Suppl No 1202 India Office No 176/8 Alger No 879 Cairo vol 1 p 345

Written in bold Nashb Dated A H 681

The above mentioned colophon is followed by a Sanad which runs thus —

ورأت جمع هذا الكنات وناص الصالحين للسنج الامام العلامة وردد دهرة ابنى ركونا تحتيل الدورى على السنج الامام على بن انواهم بن حمال الدين داود ابن العطار السابعي يسماعة من مؤلفة سوت الدين التعطات بن سليمان بن مهلهل الاوددي شهات الدين احمد بن شنج محامن السابعي و دلك في محالس عديدة احرها في يرم الأحد السابع و العسون من دي الحجمة سنة حم بن و الته بدار الحديث الدورية و احار السنج بسخ الله يعالى في مدية لن سمعة بامالة حديد ما يحورلة راينة بسرطة عدد اهلة و كالحديد بن حسن بن عدد الرحمن ه

The above Sanad which is dated A H 705 and written by one Ahmad bin Husain states that he and some others studied the work

from the present copy in Dâr al Hadîş Nûrîyah, at Damasous, under Ibn al 'Attâr (d A H 724=A D 1324, see Ad Durar, vol 11, fol 3b), a pupil of the author The Sanad is attested by Ibn al 'Attâr, thus

Ahmad bin Husain is clearly the scribe of the MS, since the handwriting is identical with that of the Sanad The following note, on the title-page, tells us that the present MS fell into the possession of one 'Abdal'azîz, in Mecca, a H 1288

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in Lib Cat, vol v part 11, No 319, hence we may safely conclude that the present MS was brought from Mecca to Bihâr by 'Abdal'azîz Bihârı

No. 894.

foll 60, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, 5×3

دسمان العارفين

BUS'I'ÂN AL 'ÂRIFÎN.

A work on Sûfîsm and asceticism, in three $B\hat{a}b$ The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers, the second, with some miscellaneous points, and the third, with certain miracles of the Sûfîs

Author Muhîaddîn Abû Zakarîyah Yahyâ bin <u>Sh</u>araf an Nawa-wî محيي الدين انوركريا بعني بن شرف النووى See No 893 above
Beginning

الحمد لله الواحد القهار معدر الاراق *

For other copies of the work, see Berlin, No $\,3018\,,$ Cairo, vol vii, p $\,521\,,$ Goth , No $\,234\,$

Written in fair Naskh Dated A H 1044 Scribe نورالدين التي ندر الدريي

No 895

foll 65 lines 15 size 7 x 51 51 x 4

حل الرمور و مصاسح الكمور

HALL U AR RUMÛZ WA MAFATÎH AL KUNÛZ

A work on Sufism dealing with mystical principles and explain ing difficult aphorisms and technical terms. The work is chiefly based on the Qur an Hadis and sayings of the Sufis. We may note that the author basing his opinion on certain reliable Hadis enunciate an original and independent view on the subject of Lef (music) a point much disputed between the Sufis and orthodox Muham madans. He holds it to be valid in general see the following passage on fol. 499—

 بندہ الاحادیث بین صریح فی الحج علی ان العناء و اللعب لیس بحرام ہ

The contents of the work are fully described in Berlin No. 3010 Author. Izzaddin Abdassalam bin Ahmad bin Ganim al Maqdisi מעולה אין האינה של האינה ביי של האינה האינה האינה האינה האינה האינה ביי של האינה האינה ביי של האינה famous Sufi of the 7th century a h. Seven works of this author including the present one are enumerated in Brock. vol. p. 451. He died in a h. 678—a d. 1279. see Mir at al Janan fol. 427°

Beginning -

ال السنع الامام العالم العلامة بعدة ا الصالحدي عرالدين عدد السلام بي السنع الامام الراهد الورع احمد بن سنع عام المعدسي الحمد لله الذي تنع بمعانع العنوب و سمنها حل الرمور

و معانت الكثور الم •

For other copies of the work see Berlin Nos 3010-11 Pet No 186 Alger No 939 Cairo vol 11 pp 80 172 vol vii pp 138 372 Bodl vol 11 pp 80 231 Escur Nos 1546 350/2 Asafiyah No 99 Rampur No 103

Written in good Naskh Dated a H 839

IIIZ JOI

No. 896.

foll 176, lines 17, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{2}$.

طهارة القلوب، والخسوع لعلام العيوث،

'I'AHÂRA'I' AL QULÛB WA AL KHUDÛ' LI ALLÂM AL GUYÛB.

A work on the principles to be observed in the religious and pious life, divided into $30 \; Fasl$ The contents of the work are fully described in Br Mus Suppl, No 235

Author 'Izzaddîn Abû Muhammad 'Abdal'azîz bin Ahmad bin عوالدين انومحهد عندالغويو بن احمد Sa'd Ad Dîrînî Ad Damîrî Ad Dahrî عوالدين انومحهد بن سعدالديريني الدميري الدهري, a Shâfi'î scholar and a Sûfî of Egypt, who was born in Diiîn (a small town in the Gaiabîyah Province of Egypt); A H 612 The date of his death is not given in the biographical notice by Hâj Khal, vol 1v, p 172 Dr Rieu, in Br Mus Suppl, loc cit, and Brock, vol 1, p 451, quoting Al Munâwî, say that he died in A H 694, or according to some in A H 690 (for which date see also Ibn Mulaggin, fol 265) or 698 Isnawî, fol 201, and the author of Taj at Tabaqat, fol 877, give A H 697 = A D 1298 as the date of his death, and this is supported by 'Abdal Wahhâb ash Sha'rânî (d A H 973=A D 1565, see Lib Cat, vol x, No 567) ın Al Lawâqıh, fol 207 Al Lawâqıh is a very reliable biographical work, especially for the Sûfîs of Egypt, and on this account we may perhaps accept the date given in that work 'Izzaddîn Abû Muhammad is the author of a number of works, of which sixteen are enumerated in Brock, loc cit

Beginning

الحمد لله رب العالمين بعد فهدا كتاب فدة فوائد يتدكر بها من يصعى الدة بسمع فادل الم

For other copies of the work see Berlin, Nos 8789-90, Paris, No 1313, Goth, Nos 648-9, Cano, vol 11, p 45, Râmpûr, No 21 It was printed in Bûlâq, A H 1297

Written in good Naskh Not dated, apparently, 11th century A H

يطام س رحمة الله Scribe

A seal of Qâbil Khân, a noble of the Court of 'Âlamgîr, is found on the title-page

No 807

foll 40 lines 40 size 11×8 9×51

٥٠٥ي المدارك

MANTAHA AL MADÂRIK

A very rare work expounding the various mystical tates such as the worldly state of the present world the state proper to the world of angels the state in which the mystic evereises miraculous powers, the state of absorption into the Godherd and others. In the beginning of the work the author discusses both from the mystical and theological standpoints the attributes of God and man. The work is an Arabic translation with certain additions of the author's introduction to his Persian commentary on the Qasidah Ta iyah of Ibn Farid (d An 632=Ad 123.) Jami in Nafahat p 6.0 remarks that though the present worl is technically a translation it may also be regarded as an independent work on the subject well known for its excellent representation of mystical views. The work is divided into the following four Asl each of which is subdivided into several Fasl.

القصل النالف في فالوعولية الورواح و عام الهنتوك * 10-17 101 111 111 111 111 الأصل النالف في 20-20 111 111 الأ

الاحسام * الاصل الرابع في ذكر نسأة الانسان و اطوارة 40 12-27 IV و احوالة *

Author Said bin Muhammad bin Ahmad al Fargani بن الموال التوعاني commonly known as سند الدس (Sa daddin) The biographers say that he was the author of a large number of works but only the present work and one other are enumerated in Nafahat Our author received spiritual training under many Sufis but he is always known as the disciple of Qunawi (d a H 673=a D 1873 see No 873 above) The date of his death is not given in Nafahat but Brock vol 1 p 450 says that he died in a H 699=a D 1299

— Beginning و لما صَّ الله نعالئ

الحمد لله القديم بعرر بحلال وحدادية على عندة الفعير ألى الله بعالئ سعند الفرعاني

و سمی ^{بمدی}ہی

المداك الم ،

No other copy of the work is known to us

Written in fair Naskh From the handwriting, which is identical with that of Sharh al Fusûs (No 873 above), it appears that Nûraddîn is also the scribe of the present MS

No. 898.

foll 159, lmes 21, size 9×5 , $7 \times 3\frac{1}{2}$ (قاية السالك ، من الآفاد ، و المهالك)

WIQÂYA'ı' AS SÂLIK MIN AL ÂFÂ'ı' WA AL MAHÂLIK.

A work on Sûfîsm and asceticism, of which this appears to be the unique copy—The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammâia (soul of man prone to evil), which may ensure them in unlawful deeds or false theories, and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic—The work is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfîs, and is divided into the following four Naw' and a Khâtimah

الدوع الأول من التقسيم في المعاصي ← 1 foll 7–20 II foll 21–58° الدوع الثاني من التقسيم في الطاعات ← 18–58° III foll 58° + 92 (18 foll 58° + 18 foll 58° + 18 foll 93–148 IV foll 93–148 + 18 foll 93–148 IV

Foll 149-154 Khâtımah (epilogue)

The <u>Khâtımah</u> deals with عوله (retirement from the world), and rules of discipline (ادات) to be observed by the novices

A note written by the scribe on the title-page, which runs thus: وفاية السالك من الأفات و البهالك لسن الأمام حجة الأسلام الى حامد محبود بن tells us that the present work is by Gazzâlî (d A H 505=A D 1111, see No 833 above), but this statement is manifestly incorrect, seeing that an author much later than Gazzâlî, viz, Shihâbaddîn as Suhrawardî, who died in A H 632=A D 1234, is quoted on fol 20b, in the following passage from 'Awârif al Ma ârif (see No 860 above)

دكر صلحه العواره الطدعة في حدس مايد حل العطن و ما يتحدث من الداء و ارالته باستعمال الدواء قال رحمة الله أن لله تاطه احكمته الع

The author refers on fol 50b to another composition of his Iqtibas al Tawaid in the following terms —

Neither this work nor the present one is mentioned in any catalogue however and we are unable to throw light on their author ship but from the fact that in the passage quoted above the author of Awarif is referred to as all the century and there is no reference to any author of the 8th century a H we may conclude that our author belongs to the 7th century a H

Beginning -

الحمد لله الدى رزع حب الاحتداء و الهدادة في فلوت الاحتصاص و الصلوة و السلام على رسولة و تندة محمدان الدى سدة عدوة من الانتداء و الصلوة و السلام على رسولة و تندة محمدان الدى سدة عدوة من الانتداء و بعد فحمدت في هدالمحتصر من أفوال العلماء العاوين و المحكماء المعرين ما حصل للمنتجود الاكافاء و يكون لداء المويد من شعاء و سميدة و فاية السالك من الآبات و المهالك و ليس عرضنا في الكالم على الطاهر من هدة الافواع فان الكنب مستجودة بدلك و أدما عرضنا الكلام على حفايتها و أسراؤها العامضة و حفانا الابات و وساوس النقوس النع على حفايتها و اسراؤها العامضة و حفانا الابنات و وساوس النقوس النع على حفايتها و اسراؤها العامضة و حفانا الابنات و اسراؤس التعوس النع على حفايتها و اسراؤها العامضة و حفانا الابنات و اسراؤها العامضة و حفانا الابنات و اسراؤها العامضة و حفانا الابنات و اسراؤها العامضة و المعانا الابنات و المهاية و المعانات الابنات و المهاية و المعانات ال

One Nizami $\,$ in the following note tells that he purchased the present MS in a H 1080 $-\!-\!$

No 899

foll 66 lines 12 size 8 × 6 61 × 4

السوير في اسقاط الديسر

AL TANWÎZ FÎ ISQÂT AT TADBÎR

A work containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca Later on, the work was revised and enlarged by the author in Damascus The present MS is a copy of the revised edition of the work

Author Tâjaddîn Abu'l Fadl Ahmad bin Muhammad bin 'Atâallâh al Iskandaiânî الله على المرابي ا

Beginning

الحمد لله المتعرد بالخلق و التدبير الم *

For other copies of the work see Berlin, No 3089, Goth, p 891, Paris, No 1348, Alger, No 881/2, Cairo, vol 11, p 77, Asafiyah No 96, Râmpûr, No 74

The work was printed in the Wahamîyah Press of Delhi, a ${\tt H}$ 1300

Written in good Naskh Dated A H 1044 Scribe عند العويو بن ~س

No. 900.

foll 18, lines 19, size $8 \times 5\frac{1}{2}$, $6\frac{1}{3} \times 4\frac{1}{2}$

الحكم العطائمه

AL ḤIKAM AL 'A'I'Â'İYAH.

A work containing mystical maxims and aphorisms, divided into $30 \ B\hat{a}b$ The present copy is defective for want of the preface

Author Tâjaddîn Abu'l Fadl Ahmad bin Muhammad bin 'Atâ'allâh Al Iskandarânî قاح الدين ابوالعمل احدد بن معود بن علاء الله See, for his life, No 899 above

The present copy begins abruptly thus

بالأبدى بانا بات العلم *

For other copies of the work see Berlin Nos 8689 90 Paris No 1349 Cairo vol ii p 80 Rampur Nos 101 2

Written in fair Naskh Dated a H 1105

No goi

foll 321 lines 17 size 10×6 7×3

سرح الحكم العطائمة

SHARH AL HIKÂM AL 'ATÂ'ÎAH

A detailed commentary on the preceding work also known under the title Gus Al Mawahib. The full text is quoted in the commentary but the arrangement differs somewhat from that which is found in No 900 above. The tenth Bab there is here the first Bab and the first Bab there is here the eighth

By Muhammad bin Ibrahim bin Abbad An Nafzi Ar Rundi محمد بن الرائمي بن عناد النفرى الرددي a Sufi and scholar of the 8th century ah who was born in Rund (in Spain) AH 733 He died in AH 796=AD 1394 See Brock vol in p 118 Cairo vol in p 77

Beginning — المعتمد في عقران دوية

فال العدد الفعيرالي الله بعالي

الحمد لله

على الله تعالئ محمد بن اتراهم بن بناد الفقري

المنفرد بالعظمة و التعلال الي .

The present commentary was printed in Bulaq a H 1285 and again in Cairo a H 1306

For other copies of the work see Berlin Nos 8690-2 Munich No 130 Leid No 2261 Paris No 1340 Br Mus Suppl No 889 India Office No 696 Cairo vol 11 p 97 Rampur \ Nos 171-73

Written in good Naskh Not dated apparently 9th century a H

(

No 902.

foll 233, lines 25, size 8×6 , 6×4

The Same

Another copy of the preceding commentary, beginning like the above

Written in fair Naskh Not dated, apparently, 11th century

No. 903.

foll 110, lines 18, size 8×6 , 6×4

العرقان بين اولياء الرحمن و اولياء الشيطان

AL, FURQÂN BAINA AWLIYÂ' AR RAḤMÂN WA AWLIYÂ' ASH SHAITÂN.

A work in which the author explains the meaning of the term Walî (رلي), a title applied to a Sûfî, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Hadîs. The contents of the work are fully described in Berlin, No 2082

Beginning

المحمدالله يستعديه ويستعفره البح *

For other copies of the work see Berlin, Nos 2082-3, Râmpûr, 247

The work was printed in Bûlâq, a H 1310

Written in fair Naskh Not dated, apparently, 13th century A H.

No 904

foll 45 lines 15 size 81×6 5×31

اعطلاحات الصوصه

ISTILÂHÂT AS SÛFIYAH

(The above is the title under which the work is noticed in other catalogues but in our copy the title is given as <u>Sharh u Istulahat</u> As Sufivah)

A work in which the author explains the mystical terms used in the following compositions of his —

- (1) Sharh u Manazil As Sa irin for a copy of which see India Office No 600
- (ii) Tawilat al Qur an for a copy of which see Berlin No 873 (iii) Sharh u Fusus Al Hikam (see No 875 above)

Author Kamaladdin Abdarrazzaq al Kashani كمال الدين عدد المعادية (d a i 736= a d 1335) See No 875 above Beginning —

التحمد تله الذبي تحانا من مناحب علوم الرسومنة على لما وعب من نسوند سرح كناف مناول السائرين و كان الكلام فنه و في شرح مصوص الحكم و بأوطاف العران منتنا على اصطلاحات الصوفة إلى •

For other copies of the worl see Berlin No 3460 Goth No 76 India Office No 662 Asahyah Nos 360 407 807 Ram pur No 35 A portion of the present work edited by Dr Sprenger was published in Calcutta AD 1845

Written in fair Naskh Not dated apparently 13th century

No 905

foll 133 lines 15 size $7\frac{1}{4} \times 4\frac{1}{2}$ $5\frac{1}{4} \times 2\frac{1}{2}$

العررة لاهل الحلوة

AL 'URWAH LI AHL AL KHALWAH

A rare work on Sufism expounding the mystical dogmas relating to the existence of God and His attributes The views of the theolo gians and of the Sufis of the Wujudiyah and the Shuhudiyah groups (for whom see No 865 above) are fully discussed The author who belonged to the latter group, rejects the views of the Wujûdîyah group as contrary to Islamic principles, and claims that the yiews of the Shuhûdîyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (الهل الدنه والمعالية), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as المراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdîyah group resulted in a public disputation between him and 'Abdarrazzâq al Kâshânî (see No 875 above), a member of the Wujûdîyah group, for a full description of which, see Nafahât, pp 558-571

The present work, which is based mainly on notes made by the author on different occasions, was composed in A if 726, and is generally held to be the most authoritative exposition of the views of the Shuhûdîyah group

It is divided into the following six $B\hat{a}b$

$$^{
m o}$$
(1) ألكات الأول في الكات وهود الموهد الوام ، وهودة $^{
m o}$ $^{
m o}$ ال

مفردا و مؤلفا +

The last $B\hat{a}b$ is subdivided into four Fasl, which contain occasional biographical details, and in the first of which the author describes the Divine inspiration, which led him to be a Sûfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Sûfîs and the theologians in regard to disputed points of doctrine, in the second $B\hat{a}b$ of his work, is specially noted by his biographers as evidence of author's merits

uthor Ahmad bin Muhammad bin Ahmad As Samnânî احبد بن مصود بن الحبد, commonly called Abu'l Makârım wlah ابو المكارم علاء الدولة, a noble of Samnân, well known as a an author of great repute, whose works on the Qui'ânic

branches Sufism theology and ethics number about 300 See Ad Durar al Kammah vol 1 fol 152 Very few of his compositions however can now be traced and Brock vol n p 166 mentions only three (including the present one) which are to be found in different libraries. He was born in Samnan AH 659 completed his studies at the age of 15 when he entered the ervice of Sultan Argu Khan a famous Mongol Ling of Persia A few years later he was granted the title of Ala addawlah and afterwards he became personal adviser to the Sultan His inti macy with the Sultan and his official duties seriously interfered not only with his studies but also with his prayers Indeed according to the author's own confession excepting the said the four very short Suras of the Our an be_mning with word Qul) and a few others he forget the whole of the rest of the Our an The author tells us in the following passage of the present work that in AH 683 while engaged with the Sultan in a war against his uncle Sultan Ahmad (see Taribh Guzida p 583) he was led by a Divine inspiration to devote himself to a religious and pious life -

فرحر في راحر التص في صف الغنال في الواقعة اللي وقعب بندة و بنان عسكر عمة سلطان الحمد بتجب فروس سدة بلات و بعادين و سدمانة في ادباء اشتغالي بالتكنير عدد الكولا و التحملة على العدو فرفعت التحجب من فولا الواحر بتحدب ساهدت الاحولا و ما قديا على يتجو با نظى به الكتاب السدة *

After this he attended strictly to his religious duties. In a H 655 he fell seriously ill and was advised by the Royal Physicians to go for a change to Samnan. This the Sultan allowed him to do On his way to Samnan, he experienced a marked improvement in his health, and on his arrival there his health was fully restored. The he took to be an indication that it was God's will that he should leave the service of the Sultan, and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works and his study of Qut al Qulib a famous work on Sufism (see No 826 above) turned his attention to Sufism and made him determine to renounce the world. After dividing two thirds of his property among his legal heirs he built a monastery near the tomb of Hasan Sakkaki a famous Sufi of the 5th century Au and handsomely endowed the same. In Au 687 he visited Bagdad where he

adopted the Sûfî 'Abdarrahmân as his spiritual Shaikh, and in the company of the latter visited Mecca, where our author, in A H 689, received from the above-mentioned Shaikh the Sanad for Sufism At the end of the same year, he was directed by his Shaikh to return to Samnan, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Arba'ûn, each being a fast of 40 days Such was his eminence as a Sûfî that he was adopted as guide, both in practice and doctrine, by Bahâ'addîn Nagshband, the founder of the Nagshbandiyah order The commonly accepted date of our author's death is AH 736=AD 1335, but the author of Fasl al Khitab (see Persian Hand-list, No 1351) only tells us that he died after A H 730 For his life see Ad Durar al Kâmınah, vol 1, fol 152, Nafahât, p 554, Mujmal Fasihî, fol 211, Habîb as Siyar, vol 111, pait 1, p 125, Tâj at Tabaqât, vol viii, fol 205, Beale's Biographical Dictionary, p 49, Brock, sol n, p 166

Beginning -

و حمدة الواحب على كل موحود اما بعد فعد سنے بعثة يوم الاحد بعد صلوتى الصنع من اعتكافى فى مسجد صوفيا آباد من شهر المدارك ، سدة عشرين و سنعمائة ان ابوت بالترتد ، بعض القدسنات الواردة على فلنى و سمنته العروة لاهل المخلوة *

For the only other copy of the work known to us see Cano, vol 11, p 5

Written in good Naskh $\,$ Not dated, apparently, 12th century $_{\text{A}}$ H

No. 906.

foll 60, lines 26, size $12 \times S_2^1$, 9×5

الداء والدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in Hâj Khal, vol 11, p 633, but in vol v, p 82, it is again mentioned under the title, Al Jawâb Al Kâfî li Man Sa'ala 'An ad Dawâ' Ash Shâfî الحوات الكافي لبن سأل عن الدواء السافي Both these titles are found on the title-page of our copy

A work on Suism setting forth the spiritual remedies to be resorted to in case of trial and temptation composed in reply to the following five questions addressed to scholars by some enquirer —

ما بعول السادية العلماء انته الدس وي رجل أنتلئ بتلاه و علم النال السادية العلماء انتها و علم النال السادت و ديالة و الحريثة و قد الم ود في وقعها عن نفسة بما طريق ما يرداد الا يوقدا و سدة فما التحيلة في دفعها ه

— The reply to these questions begins as follows المحمد من التي تكر المحمد المام الوعد الله سمس الدين محمد من التي تكر المانوب أمهام المدرسة الحورية الحمد له الحمد لله وب العالمين المن محمد المحاري من حديث التي هريوة ومي الله عنة عن المندي صلى الله علية و سلم اله فال ما الرل الله داء اله الرل له سعا الح

Author Shamsaddin Abu Abdallah Muhammad bin Abi Bakr bin Ayyub al Qaiyimi معمد الله متعمد بن ابي تكو بن ابوت القديي (d A n 751=A D 1352 see Lib Cat vol v part i No 323)

For other copies of the work see Berlin Nos 6295-6 Cairo vol 11 p 519 Br Mus Suppl No 238

Written in fair Naskh Not dated apparently 13th century

No 907

foll 113 lines 21 size 8×6 64×4

سفاء الاسقام مي ريارة حمر الانام

SHIFÂ' AL ASQÂM FÎ ZIYÂRATI KHAIR AL ANÂM

A very old and valuable copy of Shifa al Asqam studied under the author by his son and other scholars and containing autograph notes by the author and his son. The work is mainly concerned with a discussion from the theological and mystical points of view of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam, and throughout the work he supports his

argument by reference to the Qar'an, Hadas and sayings of Sufas, jurists and theologians The work is divided into the following ten Bâb and a Khâtîmah

- المات الأول في الأحاديث الواردة في الريارة 4 19. [1] (1) foll 20-24ⁿ المات الثاني عبرا ورد من الأحدار و الأحاديث د الأ 24ⁿ على فصل الريارة 4
- الدات الثالث فيها ورد من العوالي ريارته صلى الله 29-44 (111) (111) ملية و سلم «
- الناب الرابع في وصوص العلماء على استحاب ريارة مح-30 foll (١٧) في سيدنا رسول الله صلى الله عليه و سام -
- الدات الحاسس في تقوير كون الريارة فونة \star 16 $^{\mathrm{a}}$ 10 $^{\mathrm{b}}$ 10 (v)
- (v1) foll 46^{h} –53 الناب السادس في كون السفر اليها فونه *
- الداب السابع في دفع هُدِيه الحميم و تقبع كلماته 81^a 54 (viil) foll 73^b – 81^a و التسمع و التوسل و الاستعانة و التسمع و التربي ملى الله عليه و سلم \pm
 - العاب التاسع في حيالا الانبياء عاديم السلام فاحتما 96°-118 foll (xx) العاب التاسع في حيالا الانبياء عاديم السلام فاحتما التابية التاب
 - الامتياء و الكهناء وسائر الموتي -

الناب العاسر في السفاعة * (x) foll 966–109

Foll 110-112 <u>Khâtımah</u> Contains prayers addressed to the Prophet

'Alî bin 'Abdal Kâfî bin 'Alî bin Tammâm bin Yûsuf bin Mûsâ bin Tammâm bin Hâmîd bin Yahyâ bin 'Umar bin 'Uşmân bın 'Alî bın Mansûr bın Sâlım as Subkî علي بن عبد الكافي بن على بن تهام س یوسه ، بن موشی بن بهام بن خامه بن یعیی بن عهو بن ۱۹۰۰ بن علی بن the most famous scholar of his age, and the father, ما مور بن سالم السكى of 'Abdalwahhâb as Subkî (d AH 771=AD 1370, see Lib Cat, vol x11, No 766) He composed a number of works on different branches of Islamic learning, of which seventeen (including the present work) are enumerated in Brock, vol 11, p 87 born in Subk, A H 683, where he studied under his father and some He left his native place for Cano, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atâ' (d AH 709 = AD 1309, see No 899 above)In A H 704 he visited Alexandria, where he studied for about three years, and in A H 707 he attended lectures of different scholars in Syria He then returned

to Cairo where he worked first as a professor in the Mansurisah Madra ah and afterwards as the head professor in the Jaim Tulun In vii, 739 on the death of Jalal Qazwin he was appointed by King Mahl Nasir (x ii 769-741=x d) 1309-1340) to succeed him as Chief Instice of Syria. This office he vacated in viii 742 to become Principal of the Diral Hadis V hirdivah in Dama cus where the present MS was studied under the author in x ii 745. (See note quoted below.) He afterwards held the pot of Principal of the Diral Hadis Shimiyah in Syria. In viii 746 he was reappointed Chief Ju tice of Syria and held this post till Pamadyn x ii 777 when on account of his sectious illue whe was obliged to resign it and returned to Cairo, where he died in x ii 756°=x d 1350. See for his life and works. Isnawi fol. 55. Ibn Mulaqqin fol. 209. Ad Durar al Kaminah vol. ii foll. 35-44. Broof. loc cit.

Beginning -

The quotations made by the author from other work, are invariable from reliable copies of the e work such as autograph copies copies bearing the autograph notes of the author copies studied by or tran cribed by scholars. In this connection he men tions pecually an autograph copy of Ithif az Zair by Abul Yuman (d an 613=AD 1217 see Lib Cat vol v part is p 48) which was in his pole sion thus—

He also refers to a copy of Tarikh u Ibn A il ar transcribed by Buzzali in 80 volumes (two volumes of which tran cription are found in the Library see Hand list No 2470-1) thus—

The pre-ent copy of Shif and Asquam was transcribed by one Muhammad bin Ahmad for the collection of Muhammad bin Ahmad at Ianuhh (d am 746=ad 1317 see Ad Durar al Kammah vol ii fol 234)

The following note at the end tells us that it was compared with the autograph copy in A ii 740 --

لعدي هدلا الدسخة مقابلة باصل مصدها وصحد الله حسد ، الله حسد الله على وكان العراع من دلك في اليوم العاشر من جمادي الاولى سدة اربعين و سعمائه *

التحمد لله الدي حمدا يوافي بعمة ويكافي صريدة و بعد فقد سمع هدالكتاب الموسوم بسفاء الاسفام على مؤلفة شنخدا و سددا الامام العالم ولى الله فاصى الفضاة ... سدد التحفاظ و المتحدين ابى التحسن على بن سيديا عبد الكافي بعرأة محمد بن عبد الرحمن السافعي صاحب هذه الدسخة محمد بن احمد بن الرحمن السافعي التحديلي و الامام العالم العاصل الاوحد ابوالطد محمد التدوحي التحديلي و الامام العالم العاصل الاوحد ابوالطد المحسين بن سنديا المسمع فسے الله تعالى في مدتهما و محمد بن على بن سعيد الانصاري و داحظة ... وضح و بيد في حمسة مجالس سدة اربعين و سيعمائة بالمدرسة العادلية بده سن محمد المحروسة و احار المسمع فسے الله في مدتة لمن سمع هذا الكتاب او بعضة ميع ما يجورلة روايته *

The above Sanad is attested by the author himself, thus

* دلک و کتب علی بن عبد الکانی السنکی *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhâb, the famous author mentioned above, in which he

says that i'e and Muhammad bin Isa As Salsali (d A ii 760=A D 1358 see Ad Durar al Kammah vol n fol 428) studied the first four chapters of the work in the Dir al Hadis A brafigah in Damascus -موأت من الل سدا و هو شعاء السعام الى الدات الدابع الملي مؤلفه سندي و والدي احس الله النه رمے دلک ہی معالس آخرها في مصن الطم سنه حان النعس واستعماله اسمع سمس الدين محمد بي تنسي الكالي بدارالحديث الشريبة بدمشي المحاسة الويصر عدد الوهاب من على من عدد الكافي السعمي السابعي كل الله له .

Written in good Naskb Not dated but transcribed in or before A II 715 the year in which the present copy was studied

I oil 1-12 and 61-69 are additions written in a later hard Only one other MS copy of the work is I nown to us viz Asafryah Library No 39 but the work was printed in the Di irat al Ma arif of Hyderabad in A II 1306

No 908

foll 120 lines 21 size 81 × 6 6 × 31

الارساد و النظويم

AL IRSHÂD WA AT TATRIZ

A worl on Sulism treating of the virtues of reciting the Our in and repeating prayers together with a description of the supernatural powers contained in those prayers The work contains in all nearly 1 000 verses of which 333 are borrowed from other Sufi worls and the rest are composed by the author himself The work is based on the Qur an Hadis and sayings of the Sufis The author quotes about 200 Hadis transmitted to him by his Shaikh Radiad din at Tabarsı (d A H 722=A D 1322 see Lib Cat vol v part 1 p 176) The work ends with 7 Qasidas The first three are in praise of the Prophet the 4th and the 5th are in praise of the Sufis while the last Qasida is in praise of Islamic dogmas enumerated by the author and is designated by the author Shamsul Iman fi Tawhid ar Rahman Wa Aqidat u Ahl Haqq wa Al Iqan سبس الانهال في The work is divided into 10 نوحند الوحين وعقيدة أقل الحق و الأنقان VOL XIII Ħ

Bâb The contents of the work are fully described in Berlin, No 8801

Author 'Afifaddîn 'Abdallâh bin As'ad bin 'Ali bin 'Sulaimân al Yâfi'î Ash Spâfi'î ميه الدين عده الله بن اسعد بن علي بن سلوال, a prominent Sûfi scholar, historian and author of the Sth century A H He belongs to the Himyarî tribe of Yaman, and was born in Yaman, A H 698, where he studied in a Madrasah of Yaman the Qur'ânic branches of learning under Jamâladdîn Abû 'Abdallâh Muhammad bin Ahmad (d A H 748=A D 1347, see the present author's Mir'ât al Janân, fol 458b), a distinguished teacher of this subject Afterwards he turned his attention to Sûfîsm, and adopted the Sûfi 'Alî bin 'Abdallah at Tawâshî (d A H 748=A D 1347, see Mir'ât al Janân, fol 459) as his spiritual Shaikh In A H 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Sûfîs of those places.

Early in A H 724, he left Arabia in order to visit such places as Damaseus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Sûfîs, who granted him Sanads of scholarship and Sûfism also presented with Khirqas by several Sûfis The last of these was presented to him by Izraddin, a presentation referred to in our author's Mirât al Janân, fol 453b, in the following words شيح عرالديل و كان آخر من الدعى الحوفة. Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works works of the author are enumerated in Brock, vol 11, p 177, of which Mirât al Janân, which has recently been printed at the Dâ'irat al Ma'arif Press, Hyderabad, is a standard historical work died in Mecca, A H 768=A D 1366 For his life and works see Ibn Mulaggin, fol 308, Isnawî, fol 405, Ad Durar al Kâminah, vol 1, fol 511, Nafahât, 681, Safînat al Awlıyâ, p 68, preface by Su E Denison Ross to his Calcutta edition of Marham al 'Ilal Brock, loc cit, tells us in a footnote that, according to Tabaqat of Qâdî Shuhba 'Afîfaddîn, our author died in AH 778, but in our copy of this Tabaqat, fol 152 (see Hand-list, No 2455), the date of his death is indicated as follows أنمان و ستين و سنعمائة, ie, 768 نمان و ستین We may suppose either that Brockelmann read the words (68) as نبان و سعير (78), or that the scribe of the copy of the Tabaqât to which he referred, transcribed the date wrongly weight of authority among the biographers mentioned above is in

favour of AH 768 and we may safely reject the date AH 767 given by Subh. in Tabaqat vol vi p 103 and the date AH 771 given by Haj Khal vol in p 171 The author of Mir at al Asara a big biographical worl on the Sufis in Persian mentions the author on fol 485 and tells us that he failed to trace the date of his death

Beginning -

For other copies of the worl see Berlin Nos 8801 2 $\,$ Asafiyah Library No 719

Written in fair Naskh Dated att 1073

No 909

foll 156 lines 26 size 10×6 8×4

RAUD AR RIYÂHÎN FÎ HIKÂYÂT AS SÂHHIN

رم الوباحس في حكامات الصالحس

The following is an alternative title of the work. Nuzhat al Uyun an Nawazir برقمة العنبي الدواطر Both titles are given by the author himself in the preface

The present work is a collection of 500 anecdotes of the Sufis and pious men chiefly taken from the works of the following authors (1) Gazzah (see No 833 above) (11) Qushairi (see No 828 (11) Abu Abdallah Muhammad bin Ibrahim al Jiri (11) Ibn Ata ash Shadili (see No 899 above) (v) Abul Abbas Ahmad bin Ata al Qastallani (vi) Shihabaddin As Suhrawardi (see No 860 above) (vii) Ibn Jawzi (see Lib Cat vol x No 512) (viii) Abu Muhammad Abdallah Ibn Qudamah al Magdisi (see No 857 above) (ix) Abu l Lais as Samarqandi (see No 821 above) (x) Abu Ahmad bin Ali commonly called Ibn al Arabî the anecdotes begin with the name of the narrator but some are anonymous and begin with the words عن بعض الصالحين or عن بعض الصالحين (from a certain fagir or saint) These anecdotes for the most part record instances of the supernatural powers manifested by the Sufis and draw a lesson from each regarding mystical prin ciples and practices. The author in the preface tells us that he

composed the present work, having noted the view frequently expressed by reliable Sûfîs that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a Muqaddimah, Khâtimah and Khâtimat al Khâtimah. The Muqaddimah is divided into the following two Fasl, in the first of which the author enumerates the virtues of the Sûfîs, and in the second upholds the validity of the supernatural powers manifested by them —

العصل الأول من المقدمة في شي من فصائل ،10^a I foll 2-10^a الأولياء و المالحين و العقواء *

الهمل الثاني في اثنات كرامات الأولناء و السادة . 14-10 II foll الموفية -

The Khâtimah, like the Muqaddimah, consists of two Fasl the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Sûfîs. The Khâtimat al Khâtimah contains four Qasîdas in praise of the Prophet. Both the Khâtimah and the Khâtimat al Khâtimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Sûfîsm, as it is noted in Râmpûr, No 155, and Âsafîyah, No 73, and not a work on Ethics, as described in Berlin, No 8804, nor a biographical work, as described in India Office, No 708, and Paris, No 2040

Beginning

الحمد لله المعروف،... الموصوف بالكمال في الارل.... اما بعد فاني لما كدب محملًا للاولداء ... و مولعا بكلامهم و حكاياتهم في كدب الحعائق والدفائق هذ الكتاب روض الرياحين في حكايات المالحدن و لعنته برهم العنون النواطر... انتخدته و جمعته و العته عن كتب عديدة لائمة كدار مدهم العنون النواطر... وعنر هولاء العسرة و اودعته حمسمائه و حمس وصول مدها وصلان لمعدمه و وصلان لخاتمه و وصل لخاتمه النخاتمة الحكايات عن الاولداء و الصالحين ... ينتفع بها الرهاد و العداد و تعوى بها فلوت المريدين كماروينا عن تاح العارفين ... ابى الفاسم الجندد

Author Afriaddin Abdallah bin As ad bin Ali bin Sulaiman al Yafi : عد الدبي عند الله بن اسعد بن على بن سلنهان النامع He died in A H 768⇔A D 1366 see No 908 above

The worl was printed in Bulaq a $_{\rm H}$ 1280 and again in Cairo a H 1307

The main portion of the MS viz foll 1-126 is written in fair Naskh. The MS is not dated but as will appear from the note quoted in the next paragraph it must have been transcribed before A n 940. One Qadi Qasim bin Alaaddin had foll 127-156 transcribed and added to the MS in A n 1001 by the scribe Ismail bin Hasan al Ami

The following note on the title page written in the Turki language tells us that the MS was formerly in the possession of Kamalpashazida a famous scholar of Turliey who died in AH 940 = AD 1533 see Brock vol n p 449 =

اردان كمال با سارادلا بلدة الرحمة جمع كتبلة وقع حجب ممكن
 اولمدى بلد مكة بلم بليك انفس ا فقى دكل .

Another note on the title page indicating both the title of the work and the author's name runs thus -

هذا الكتاب المسمئ بروض الرباعين في حكايات الصالحين و لعنه برهة العدون التواطر مما ألفة السني النا فعي م

This is followed by an autograph note of Sufi Ali Al bar al Mandudi the author of a Persian commentary on Nafahat (see Lab Cat vol 11 No 208) and a Sufi of the 12th century a h who tells us that the MS was for some time in his possession viz صارمي ملک العمر علي اکبر البردودي

No 910

foll 83 lines 15 size $7\frac{1}{2} \times 5$ $4 \times 2\frac{1}{3}$

وبدة النصوف

ZUBDAT AT TASAWWUF

An autograph copy of an exceedingly valuable work on the principles theories and technical terms of Sufism and asceticism divided into the following 88 short B_{ab} The present copy is believed to be unique —

			•
1	foll	$6^{b} - 7^{b}$	العاب الأول في الارل و السابقة و الابدة و الحاتمة ±
2	foll	$7^{b}-10^{a}$	النك الثاني في التوحيد و الموهد
3	foll	10 ⁿ -12 ⁿ	العاب الثالث في المعرفة و العارف و القرق بين
			العلم و المعوفة 4
4	foll	12a-13a	الناب الوابع في اسم التصوف *
5	foll	13°-14°	الناب الحامس في أصول مدفف الصوفية و علومهم 🔻
6	foll	$14^{b}-16^{a}$	الداب السادس في أصول التصوف و الصوفي و بركة
			الدحول في التصوف و الصحمة مع الصوفية *
7	foll	16 ^b -17 ^a	الناب السايع في المتسامين بالصوفية و نظريقتهم *
8	foll	17 ^b -18 ^b	الداب الثامن في الملامتية *
9	foll	19-20	الداب التاسع في الاولياء و علاماتهم و بركة وحودهم +
10	foll	$21-22^{a}$	اللك العاسر في الكوامات و حوف الاولياء باظهارها *
11	foll	22^{b} – 23^{a}	الناب الحادي مسر في اطفار الكرامات و كآءانها ع
12	foll	23 ^b -23 ^b	الناب الثاني عسر في ذكركرامات المنكرين على
			اوليائه .
13	foll	24 ^a -24 ^b	اللك الثالث ممر ديوا لا يعدمن الكوامات وهي في
			معاديها د
14	foll	$24^{b}-27^{a}$	الناب الرابع مسر في الدعوى و المكو و الاستدراج *
15	foll	27 ^b –28 ^a	الناب الحامس مسرفي الرحرو الانتباة و اليقطم ع
16	foll	29-30 ^b .	العاب السادس مسر في القوية و الأيابة +
17	fol	$30_{\rm p}$	النات السابع ۽ مر في المحاسنة +
18	fol	31 ¹	الناب النَّامي عسر في التَّعكو *
19	fol	$31^{\rm b}$	الناب التاسع مدر في الاعتصام
20	fol		الناب العسرون في المحاهدة و الرناصة 4
21		33^{a}	الناب الحادي و العسرون في السهاع *
22		33a-35a	יי ליי ליי ליי
23	foll	356–37	الناب النالث و العسرون في الحوف و الحسية و النكاء
0.4			و الاشفاق و الحسوع *
24	fol		الناب الرابع و العسرون في الرحاء *
25		38 ^b -39 ^a	الداب الحامس و العسرون في التقوئ *
26		39a-39b	الداب السادس و العشرون في الورع *
27	foll	. 39 ^b 40 ^a	الناب السابع و العشرون في الرهد *

الدات النامن و الدات الناسع و الدات النادون الدات الداني و الدات الداني و الدات الدانت و الدات الرابع و الدات الرابع و
الناب التلدون الناب الحادي الناب النابي و الناب النالب و الناب الزابع و
النات التحادی النات النانی و النات النالت و النات الزانع و
الناب النانی و الناب النالب و الناب الرابع و
الناب النالب و الناب الوابع و
- الناب الرابع و
الفات الحامس
الناب الساس
الناب الثقابع و
العاب العامن و
الناب التأسع و
العاب والأربعق
الناب الحاي
الناب الناني و
الناب النالب و
الناب الرابع و
الفات الحامس
الباب السانس
الناب السابع و
الناب النامن و
التأب التاسع و
العاب الحمسو
الباب الحادي
الناب الناني و
الناب النالب و
الناب الوابع و
التاب التعامس
الناب السا س
الثاب السابع و
الباب النامن
و العامل

	(
59	fol 62 ^b	الناب الناسع و الحمسون في العلم اللَّذِي *
60	fol 63 ^a	الداب السدون في العلم المحهول -
61	foll $63^{a}-64^{a}$	المات الحالمي والسدون في علم النقس وعس
	•	اليقس و حق النقس ح
62	foll $64^{\rm b}$ – $65^{\rm a}$	الىك النَّاسي و السَّتون في الحكمة *
63	fol 65	الداب التالث و السدون في النصوة *
64	foll 65 ^b -66 ^a	الناب الوابع و السدون في القواسة 4
65	$fol 66^a$	العاب الحامس و السةون في السكنية *
66	fol 67 ^a	الداب السادس و الستون في الطهائدة *
67	fol 67 ^b	العاب السابع و الد، ون في الهجة 4
68	fol 68a	الدات النامن و الستون في المحنة 4
69	fol 68 ^b	الناب الناسع و السنون في العنولاً *
70	fol 69a	الداب المدعون في السوق 4
71	foll 69a-71a	الداب الحادي و السدعون في الدواحد و الوحد
		و الوحوه *
72	fol 71a	الداب الثادي و السعون في السرور 4
73	fol 71 ^b	الناب الثالب و السنعون في السُّرِ ^ن
74.	fol 72 ^a	الناب الوابع و السنعون في النفس *
75	fol 72 ^b	الناب الحامس و السنعون في العربة 4
76	foll 72a-73a	العاب السادس و السعون في المكاسفة *
77	foll $73^{a}-73^{a}$	الداب السابع و السنعون في الم شاهدة 4
78	foll $73^{b}-74^{a}$	الناب الثامن و السنعون في المعانية و المحادنة و
		المساموة
7 9	foll 74 ^a -74 ^b	الناب التاسع و السنعون في القدس و اله ١٠ -
80	foll $74^{\rm b}$ – $75^{\rm r}$	الناب المادون في السكر و الصحو
⁶ 81	foll $75^{\mathfrak{a}} - 76^{\mathfrak{a}}$	الناب الحادي و الثهانون في العينة و السهود
82	foll 76 ⁿ -76 ^b	الناب الناني و الثمانون في القحلي و الاستار ح
83	fol 76 ^b	الناب الثالث و الأمانون في الاتصال و الانفعال -
84	fol 77 ^a	الناب الرابع و الثمانون في الفناء و النقاء 4
85	fol 77	الناب الحامس و الأمانون في الحقيقة -
86	fol 78 ^a	الناب السادس و الثمانون في التحريد و التعريد -
87	fol 78 ^b	الناب السابع و الثمانون في ألحمع و التعرفة م
88	foll 79-83	الناب الثامن و الثمانون في المرائل *

The work is chiefly based on the sayings of the Sufis occasional reference being also made to the Qur an Hadis and the sayings of the companions of the Prophet

Besides being a very useful manual of Sufism the present work is especially noteworthy because of the references which it contains to the views of individual Sufis on each of the points dealt with. In all 100 reliable Sufis from the 2nd down to the 6th century a H are quoted in the present worl. and these are enumerated below in chronological order.

SECOND CENTURY AH

- 1 Umar bin Abdal aziz (d A H 101 = v D 719 see Mir at al Janan fol 50)
- 2 Hasan Basrı (d ah 110=ad 728 see Mir at al Janan fol 50°)
 - 3 Qatadah (d A H 117=A D 735 see Mir at al Janan fol 61b)
- 4 Ja far Sadiq (d A II 148=A D 765 see Mir at al Janan, fol 77a)
- 5 Sufyan Sawii (d A H 161=A D 777 see Mir at al Janan fol 88a)
 - 88a)
 6 Ibrahim Adham (d A H 161=A D 777 see Nafahat p 45)
- 7 Abdallah bin Mubarak (d a n 181=a D 797 see Mir at al Janan fol 97b)
 - 8 Fudul bin Ivad (d A H 187= v D 802 sec Nafahat p 41)
- 9 Sufyan bin Uyamah (d a 11 198=a D 813 see Al Lawaqih fol 57)
- 10 Hudaifa Marighi a Sufi of the second century A H who was a disciple of Ibrahim Adham (No 7 above) see Ar Ri alat of Qushuri fol 40 No 828 above

THIRD CENTURY A H

- 1 Abu Sulaiman bin Ahmad ad Darani (d a H 215= a D 830 see Ilhtiyar ar Rafiq fol 68 Yafi i in Mir at al Janan fol 1289 gives the date of his death as a H 205)
- 2 Abu Nasr Bishr Hafi (d A H 227=A D 841 see Nafahat p 53)
- 3 Ahmad Ibn Abil Hawari (d AH 230=AD 844 see Nafi hat p 72)
- 4 Abu Abdarrahman Hatım Asamm (d AH 237 \approx AD 851 see Ikhtıyar ar Rafiq fol 45°)
- 5 Abu Hamid Ahmad bin Khidrawaih (d AH 240=AD 854 see Ikhtiyar ar Rafiq fol 15)
 - 6 Haris Muhasibi (d a H 243=a D 857 see No 820 above)

- 7 Abû Turâb 'Askai an Nakhshabî (d AH 245=AR 859, see Ikhtiyâr ar Rafîq, fol 70b)
- 8 Dun Nûn Misrî (d A H 246=A D 860, see Ikhtiyâi ar Rafîq, fol 53^b)
- 9 Sarî as Saqtî (d A H 253=A D 867, see Ikhtiyâr ai Rafîq, fol 57°)
- 10 Yahyâ bin Mu'âd (d Aн. 258=AD 871, see Nafahât, р 62)
- 11 Ahmad bin 'Âsim al Antâkî, a contemporary of Hâris Muhâsibî (No 6 above)
- 12 'Abdallâh bin Khubaiq, the Shaikh of Fath al Kushshî, who died in a H 273, see Ikhtiyâr ar Rafîq, fol $85^{\rm b}$
- 13 Abû Yazîd Bastâmî (d Aн 261=A.D 874, see Ikhtiyâr ar Rafîq, fol 66a)
- 14 Abû Hafs Haddâd (d AH 264=AD 877 see Nafahât, p 64)
- '15 'Abû 'Usmân Sa'îd al Hîrî (d AH 268=AD. 881, see Ikhtiyâi ar Rafîq, fol 60 $^{\rm h}$).
- 16 Shâh Shujâ' al Kirmânî (d A H 270=A D. 883, see Nafahât, p 95)
- 17 Hamdûn al Qassâr (d Aн 271=AD 284, see Nafahât, р 67)
- 18 Muhammad bin Qassâb (d A H 275=A D 888, see Ikhti-yâr ar Rafîq, fol 95^b)
- 19 Sahl bin 'Abdallâh (d AH 283=AD 896, see Ikhtiyâr ar Rafîq, fol 58 $^{\circ}$)
- 20 Abû Sa'îd al Kharıâz (d Ан 286=АD 899, see Nafahât, р 81)
- 21 Abû Hamza Muhammad bin Ibrâhim (d A н 289=A D 901; see Ikhtiyâr ar Rafîq, fol 98°)
- Muhammad bın 'Alî at Turmûdî, a Sûfî of the 3rd century AH, who attended sittings under Sharkh Ahmad bın Khidrawarh (No 5 above)
- 23 Abû 'Alî al Jûzjânî, a contemporary of Muhammad bin 'Alî at Turmûdî (No 20 above)
- 24 Muhammad bin Ya'qûb al Farâhî, a Sûfî of the third century A H, see fol 30^b where it is stated that he asked certain questions in person of Hâris Muhâsibî (No 6 above)
- 25 Abû Fadl al Makkî, one of the <u>Sharkh</u>s of Junaid Bagdâdî (No 34 below)
- 26 Ibrâhîm al Khawwâss (d AH 291=AD 903, see Nafahât, p 153)

- 27 Abu Ahmad al Qalansı He died some time after a π 290 \Rightarrow a p 902 see Nafahat p 121
- 28 Abu i Hasan Ahmad bin Muhammad an Nuri (d a it 295= a p 907 see Illihiyar at Rafiq fol 20b)
- 29 Muhammad bin Hamid at Turmudi a Sufi of the 3rd century and who in early life attended the sittings of Ahmad bin Khid riwaih (No 5 above)
- 30 Abu Bakr Muhammad al Warr q a disciple of Muhammad bin Ali at Turmudi (No 22 above) See Ikhtiyar ar Rafiq fol 107°
- 31 Muhammad bin Alyan an Nasawi a disciple of Usman al Hiri (No. 15 above) See Nafahat p. 247
- 32 Tahir al Maqdisi a Sufi of the 3rd century who attended sittings under Yahya bin Jalla (d a n 258=a d 871 see Ikhtiyur ar Rafin fol 77a)
- 33 Abu Bal'r Umar bin San in a Sufi of the 3rd century A II who in early life attended the sittings of Dun Nun Misr; (No 8 above)
 - 34 Junaid Bridadi (d A H 297=A D 909 see Nafahat p 89)
- 35 Ali bin Sahl a Sufi of the 3rd century AH a contempor arv of Junaid Bagdadi see Nafahat p 115
- 36 Abu Bakr az Zaqqaq a Sufi of the 3rd century vii n con temporary of Junaid Bagdadi see Nafahat p 198
- 37 Abu Abdallah as Sijzi 2 Sufi of the 3rd century Au who in early life attended sittings under Abu Hafs al Haddad (No 14 above)
- 36 Mamshad ad Dinawari (d a ii 200=a d 011 ee Ibhtiyar ar Rafiq fol 94a)

4th Century a h

- 1 Ruwaim bin Ahmad (d A ii $303 \approx i$ D 915 see Ikhtiyar ar Rafiq fol 54°)
- 2 Abul <u>Mahar Habah</u>i (d AH 303=AD 915 see Nafahat p 239)
- 3 Yusuf bin Husain ar Razi (d a H 303=AD 915 see Nafa hat p 108)
- 4 Ahmad bin Yahya al Jalla (d AH 306=AD 918 see Ikhtiyar ar Rafiq fol 24b)
- 5 Ibruhim bin Shaibani (d AH 307=AD 919 see Nafahat p 241)
- 6 Husam bin Mansur al Hallaj (d ан 309=а р 921 Тагі\b Guzida р 166)
- 7 Abu Muhammad Ahmad bin Ahmad al Jurami (d A H 311= A D 923 ee Ilahiyar ar Rafiq fol 22)

- 8 Bunân bin Ahmad bin Hammâl (d A H 316=A \mathring{D} 928, see Ikhtiyâr ar Rafîq, fol 33 \mathring{D})
- 9 Muhammad bin Fadl (d A H 319=A D 931 see Ikhtiyâr ai Rafîq, fol 102^n)
- 10 Abû Bakı Muhammad bin Mûsâ al Wâsitî (d A н 320=A D 932, see Nafahât, р 196)
- 11 Abû 'Umar ad Dımâ \underline{sh} qî (d AH 320=AD 932, see Nafahât, p 175)
- 12 Abu'l Hasan Muhammad bin Sa'd He died after A H 320 = A D 941, see Nafahât, p 195
- 13 Abû Bakı Muhammad bin 'Alî al Kattân (d A H 322=A D, 934, see Ikhtiyâr al Rafîq, fol 95^b)
- 14 Abû Alî Ahmad bin Muhammad ar Rûdbâiî (d A н 322= A D 934, see Ikhtiyâi ar Rafîq, fol 18ⁿ)
- 15 Abû Ishâq Ibrâhîm al Qassâr (d A н 326=A D 937, see Nafahât, р 184)
- 16 Abû Muhammad 'Abdallâh al Murta'ısh (d A н 328=A D 939, see Ikhtiyâr ar Rafîq, fol 74b)
- 17 Abû Ya'qûb as Sûsî, the <u>Sharkh</u> of An Nahrajûrî (No 21 below) See Nafahât, p 144
- 18 Abû Bakr Muhammad bin Ahmad bin Sa'dân, a Sûfî of the 4th century AH, a contemporary of Abû 'Alî ar Rudabârî (No 13 above)
- 19 Muhammad bin Ahmad al Basiî, a contemporary of Abû Muhammad al Jurairî (No 7 above), from whom he received instruction, see piesent MS, fol 14^b
- 20 'Abdallâh ar Râzî, a Sûfî of the 4th century AH, who received instruction from Abû Muhammad al Jurairî (No 7 above) See Ikhtiyâr ar Rafîq, fol 22a
- 21 'Abdallâh bin Manâzil (d ан 329=ар 940, see Ikhtiyâr ar Rafîq, fol 78 $^{\rm b}$
- $\epsilon 22$ Abû Ya'qûb bin Ishâq an Nahrajûrî (d A H 330=A D 941, see Ikhtiyâr ar Rafîq, fol 28^b)
- 23 Abû Tâhîr bin 'Abdallâh al Abharî (d ан 330=ар 941, see Nafahât, р 207)
- 24 Abû 'Abdallâh al Khafîf (d ан 331=ар 942, see Nafahât р 263)
- 25 Abû Bakı Ja'far bin Yûnus ash Shiblî (d AH 334=AD 945, see Ikhtiyâr ar Rafîq, fol 51b)
- 26 Abû Bakı Muhammad bin Ibiâhîm as Sûsî (d A н 336= A D 947, see Nafahât, р 216)

- 27 Abu Sa id Muhammad bin Ahmad al Arabi (d. v. ii. 340= A.D. 901, see Nafahat p. 247)
- 28. Abu l Abbas Ahmad bin Muhammad ad Dipawari (d a ii 340=a p 9.1 see Nafahat p 161)
 - 29 Abu Bakr at Tamestam He died some time after a ii 310 = A D 901 see Ikhtiyar ar Rafiq fol 12*
 - 30 Abu Jafar al Hadda (d A H 341= A D 952 see Aafabat D 266)
 - 31 Abu i Qısım Muhammad bin İbrahim al Hal im $\{d \in \mathbb{R} | 342 = A \in \mathbb{R} \}$ 903 see Nafahat p 139)
 - 32 Abu Umar Muhammad bin Ibrahim az /ujaji (d ан 348= ар 900 see Ikhtiyar ar Rafiq fol 1024)
 - 33 Jafar bin Muhammad al Khulladı (d a. n. 348-a. d. 909 see No 820 above)
 - 34 Bundar bin Husain (d a H 303=a D 964 see Aafahat p 202)
 - 35 Hisham bin Abdan a Sufi of the 4th century An who received instruction from Abdallah al Khafif (No 24 above)
 - 36 Abul Hasan bin Hind a Sufi of the 4th century a H who also received instruction from Abdallah al Khafif See Nafahat p 246
 - 37 Abu Umar Isma il bin Nujaid (d A H 366 \rightleftharpoons A D 976 see Nafahat p 2.3)

 - 39 Ahmad bin Ata ar Rudabari (d a ii 369≡a d 979 see Ikhtiyar ar Rafiq fol 19)
 - 40 Abu l Abbas an Nihawandi a disciple of Ja far al Khulladi (No 33 above) Seo Nafahat p 170
 - 41 Abul Husan Alı bin İbrahim al Husri (d a ii 371=a d 981 see Nafahat p 259)
 - 42 Abu l Qasım İbrahım bin Muhammad an Nasırabadı (d $_{\bullet}$
ır 372=a $_{\rm D}$ 982 see Nafahat p256)
 - 43 Abu Uşman Saıd al Magrıbı (d AH 373 \equiv AD 983 see Nafahat p 97)
 - 44 Abu Nasr as Sarral (d AH 378 = AD 988 see No 825 above)

 - 46 Muhammad bin Ishaq al Kalabadı (d a h 380=a d 990) the author of Ta arruf see Brock vol 1 p 438

47 Abû 'Abdallâh as Sabîĥî, a Sûfî of the 4th century Λ H; see Nafahât, p 182

5TH CENTURY AH

- 1 Abû 'Alî ad Daqqâq (d A н 405= A D 1014, see Nafahât, р 329)
- 2 Abû 'Abdarrahmân as Sullamî (d A н 412= A D 1021, see Nafahât, р 352)
- 3 `Abu'l Qâsım al Qushaırî (d ан 465=а D 1072, see No S28 above)
- 4 'Abdallâh al Ansârî (d A н. 481 = A D 1088, see No 831 above)

6TH CENTURY A H

1 Abû 'Abdallâh al Qurashî (d л.н 599=л р 1202, see Nafahât, р 623)

Author Muhammad bin Hindû Shah bin Muhammad ad Dâmigânî محمد بن هندو شالا بن محمد الدامهاني Neither the author nor the work is mentioned in any catalogue

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS is an autograph copy of a work, completed in A H 778 by Muhammad bin Hindû Shâh bin Muhammad ad Dâmigânî, in Nairiz, a town in the province of Shabânkâra (in Persia)

تم الكتاب المستطاب المسمى بريدة التصوف على يدحامعة اصعه عناد للله الحادى محمد بن هندو نناة بن محمد الدامعاني عفر الله له و لوالدية و لجميع المؤمنين و المؤمنات حررة في السادس من ننهر رمضان المنازك سدة بمان و سنعين و سنعمائة ببلده ببرير من اعمال شنابكارة حامدالله تعالى و مصلياً على رسولة صلى الله علية و سلم ه

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase (22) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddin Muhammad ad Dâmigânî is the author of the present work. This note runs as follows

 Our works of reference do not provide us with any account of the author but on referring to a commentary called Ash Shamsiyah (see Hand list No. 2634/2 another copy being mentioned in Curo vol in p. 38) on the Aquid of Adud (d. Ah. 756=AD. 1355) we find that in the preface which is written by a contemporary of the commentator as well as in the scribe's colophon dated Ah. 1119 the authorship of the commentary is ascribed to one Shamsaddin Muham mad ad Damigani who we are told was a Minister and a pupil of Qidi Adud the author of the text

The scribe s colophon runs thus -

نم سوح عفائد عصدى من مؤلفات المولئ الاعظم مولانا انتجار الملة والدين محمدة الدامعاني قدس الله سرة باطفة ... من بلامند الممديد إلى ن ع

The preface runs as follows -

و سهندها بالعقائد إلى ه لندمتها بافتراج سمس فلك التخلال ما من الله التخلال ما من الما المنظم و العملية المنظم المنظم و يستور الأعلم أورع ورزاة الزمان مرفى المصر والأوان مقوى فضلة الدهر بالعدل و الأحسان أما الداني سمس الملة والدين متحمد الدامعاني ...

It is probable that the author of the above mentioned commen tary is identical with the author of the present worl (Zubdat). It may be noted in this connection that Mujimal Fasih on fol 206° tells us that Qidi. Adud the teacher of Shamsaddin was a Qadi of Shab inlitrah (خاب مولانا ركن الذي وإلان قامي عند سنانالاه) and we know that Zubdat was composed in this ame province. In the same work (Mujimal Fasih) fol 211 an incidental reference is made to one Shimsaddin ad Damigani who is described as the brother in law of Givasaddin Muhammad (d ah 764=ad 1362) the famous Minister of Persia.

Beginning -

التحمد تله رب العالمين و الصلوة و السلام على رسولة و اله وه ٥٠ ة الحمدين الله عند فادي حمعت في هذا المحتصر بدومين الله عز و حل طرفا معددا من المان مسانع الصوفة في المقامات و الحوال سالكا مه سدل الاحتصار لننسر الحقط على من رعب واراد و دونية انوانا لسهل على ما اردد من ذلك •

Three foll have been added at the beginning of the present work by one Sûfî Ahmad bin Jalâl, containing a quotation from At Takhbîr, a rare work by Qushairi (see No 828 above) This quotation begins as follows

وال الامام المحقق الوالعاسم القشاري في معلَى الله العفار للس العجب من السيارة حدر، طلوا ماء ليسربوا فوحدوا يوسه ، الما العجب من عاص طلب المعفرة فوحد الله سنجانة و تعالى *

No. 911.

foll 46, lines 16, size $7 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4$

سمط الصدور وحاوية النور

SIM'1' AS SUDÛR WA ḤÂWIYAT AN NÛR.

A very rare work, to which a bijef reference only is made in Hâj Khal, vol iii, p 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices

Author Taqîaddîn Abû Bakr bin 'Alî bin 'Abdallâh Ash تقى الدين انونكو بن على بن عند الله Shaibânî Al Mausilî Aslı Shâfi î a scholar of the 8th century A H, chiefly known, السيداني الموصلي السافعي as a Sûfî He was born in Mausil, A II 734, and studied under his father and many others, his father, 'Ali, being the first Sûfî Shaikh to give him spiritual training Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Sûfîs, of whom Yâfi'î (see No 908 above) is specially mentioned by his biographers From his biographers we learn that, in the beginning, Taqiaddin established an equal reputation both as Sûfî and scholar, but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Sûfî throughout Syria Later on, he visited Jerusalem, where he was waimly welcomed by King Saifaddîn az Zâhir (d Aн 784 801=AD 1382-1398), who erected a monastery for him, where the king himself, nobles, Sûfîs and scholars used to visit him and to attend his sittings Taqîaddîn, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in a H 797 = a D 1394 He composed several works of which ten not including the present worl are mentioned in Brock vol in p 166 Sec for his works and life Ad Durar al Kaminah vol i fol 279 Tabiqat by Qadi Shuhba fol 113

Beginning -

التعمد الله المقائح العلم على الطول الحم م و العصل العطم اما بعد معمل المعلم اما بعد معمل المعلم الما بعد معمل المعمل المعلم مصاصرة المودد عادل بعاليل الربيد عادل بعاليل الما حدر مصاصرة المودد عادل بعالم المعمل العمل المودد المودد عالم المعمل العمل و حالم العمل المودد

Written in good Aaskb. Not dated apparently 9th century a ii

ا۔۔۔ ان الوزعی البانعی Senbe '

An un igned note on the title page runs thus -

كدب سبط الصدور و حادة الغور بألنف سندنا و * حيا الامام العالم العدد الله الم العدد الله الم العدد الله الم العدد الله المدنى الم الله العدد الله الموصلي السنباني السنعي رجمة الله بعالى ه

It is evident from the handwriting that the scribe Isma il az Zar'i is the writer of the above note and from the use of such terms as book (my master) and i — (my Shaikh) and allow (applied only to the dead) we may infer that the scribe was a disciple and pupil of the author and that he wrote the above note after the latters death

From the following three notes on the title page we learn that the MS was at some time in the page ession of (i) Ali al Arraf ما رفي بويه انتج الله الي (ii) Muhammad Tib عدد على المرات (iii) Muhammad Tadil bin الله التي مغرته و عفوة صحيد الطندي معلى يفصل الله عندة السر محيد ناصل الله السر حامد الح Shahh Hamid السر محيد ناصل الله عدد المحدود المحال الله عندة السر محيد ناصل الله عدد المحال الله عدد المحدود المحال الله عدد المحدود المحال الله عدد المحدود المحال الله عدد المحدود المحال الله عدد المحدود المحدود المحدود المحال الله عدد المحدود المحال الله عدد المحدود المحد

VOL XIII

No. 912

foll 54, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

حادى العلود ، الى لعاء المحبود ،،

ḤÂDÎ AL QULÛB ILÂ LIQÂ, AL MAḤBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world, also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Hâdis and sayings of the Sûfîs, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise

Author Nâsıraddîn Muhammad bin 'Abdaddâ'ım bin Al Mîlaq رامر الدين محرود بن عده الدائم بن الوياق, commonly called Abu'l Ma'âlî of the Shâdılîyah order, who was born in A H 731 He was a favourite scholar of King Az Zâhir (A H 784-801=A D 1382-1398), who appointed him Chief Justice of Cairo Our author incurred the serious displeasure of the king, as a result of the judgment which be pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khatîb of the Madrasah Nâsirîyah of Cairo, where he died in A H 797=A D 1394 See Ad Durar al Kâminah, vol 11, fol 313, Raf' al 'Isr, fol 233, Husn al Muhâdarah, fol 266°, Brock, vol 11, p. 119, where three of his works, including the present work, are enumerated

Beginning

الحمد لله مقدر الموت على عدادة ... و سميته حادثي القلوف الى لقاء المحاوف المح

Only two other copies of the present work are known, viz, Cairo, vol n, p 79, Rampûr, No 88

Written in fair Naskh Dated A H 933

No 913

foll 53 lines 19 size 71×51 51×31

The Same

Another copy of the preceding work beginning like the above A note on the title page indicating the author's name as well as the title of the work runs thus—

كنات خادى الفلوت الى لفاء المحدوث بأليف السنع الامام المطا العوت الفود مفنى الساء من مرتى الموددين ابى عدد الله بأمر الدس محد د بن المدلق السادلي .

The scribe who does not reveal his name says in the following colophon that in A H 1077 he transcribed the present MS from a copy dated A H 1076 written by $A_{\rm L}$ a Basnawi —

دم الكتاب بعون ۱۱ ک الوهات می سه بارنتها عاسر سبر رحب سده ابدین و سنعین و الف اعام بصدوی و کان العراع می سبور سازی دامن بسر حمالتی التابی می سبور سده ۷۷ ه.

No 914

foll 97 lines 18 size 8 × 6 61 × 41

ك ؛ الاسوار عما حمى من الافكار

KASHF AL ASRÂR 'AN MÂ KHÂFIYA 'AN AL AFKÂR

A work containing the author's replies to seventeen questions addressed to him relating to certain mystical and theological points of doctrine. The work is based on the Qur'an Hadis and sayings of the Sufis jurists and theologians.

Author Shihabiddin Abul Abbas Ahmad bin Imad bin Yusuf Al Aqfihisi سهادالدين الوالعالي الحيد بن عهاد بن بوسف الافهيسي commonly called Ibn al Imad ابن العباد bir Staney control is a learned jurist of Egypt chiefly known as a pupil of Isnawi (d Ah 777=AD 1375 see Lib Cat vol xii No 773) under whom he studied for a considerable period. He is the author of a number of works of which 21 in all including the

present work, are enumerated in Brock, vol 11, p 93. He died in A H 808=A D. 1405, see Tabaqât of Qâdî Shuhbab, fol 186. Husn al Muhâdarah, fol 216b, Block, loc cit

Beginning

الحمد للله رف العالمن الموحد للاشعاء بالأمعين ... الدّي حلى الادسان بالامعين الم *

For other copies of the work see Berlin, Nos 1816-9; Munich No 214, Br Mus. Suppl, No 196, Alger, No 854, Cairo, vol. vi, p 180, Kupr vol n p 130

Written in fair Naskh Not dated, apparently 12th century

No. 915

foll 108, lines 28, size $S_1^1 \times 6$, $G_1^1 \times 4$

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading

- (1) The first runs thus كتاب فدس الانوار و حامع الاسرار لقط الوحود , and tells us that the work is by Muhîaddîn al 'Arabî (d A H 638=A D 1240, see No 865 above)
- (11) The second note runs as follows هذا الكتاب ليس هو للسير, and note rejecting the authorship of Muhîaddîn al 'Arabî declares that the work is by an unknown scholar
- (III) The third note runs thus دكروا انه لرحل من علماء فروين, and tells us that the work is by some scholar of Qazwîn

As a matter of fact, Jamâladdîn Abu'l Mahâsın Yûsuf an Nadrûmî مال الدين ابو البحاس يوسه، الدومي is the real author of the work as is evident from Beilin, No 4128, where the author and this work of his are fully described Brockelmann, vol 11, p 252 accepts Jamâladdîn as the author, on the authority of the following catalogues Paris, Nos 2681-3 Glasgow No 45 Goth, No 1283, Escur No 975.

The date of the author's death is not known to us. Brock loc cit says that he was alive in AH 786=AD 1384 while in Berlin loc cit we are told that he was alive in AH 807. That he was alive even later viz in AH 809 is evident from the following note on the title page in which it is stated that Abdarrahman Bastami (see No 917 below) studied the present work under our author in AH 809.—

Beginning -

الحمد للله الملك الديان العقور الرحمن الواحد المنان المعرف بالاحسان البيء

The author frequently refers to Shams al Maarif (No 859 above) another worl on the ame subject

Foll 1-107 are written in good Nushb Not dated apparently 9th century A H

The last fol which was wanting in the original copy has been added in a later hand

The present MS was once in the possession of a certain Mahmud Afandi a Turki scholar of the 12th century a m who in his note on the title page tells us that he purchased it for his own use In a m 1204 the MS came into the possession of one Ahmad bin Ali bin Umar

No 916

foll 159 lines 31 size 111×5 9×53

مصاح الاس MISBÂH AL UNS

A detailed commentary on Al Miftah of Qunawi (d a h 672= a d d 1273 see \$\cdot{0}\$ of \$73 above) Al Miftah (for a copy of which see Berlin No 3212) is a concile work on Sufism written from the stand point of the Wujudivah group of Sufis (see No 865 above) Technically the present work is a commentary but so useful is its critical exegesis that it is looked upon as an independent work. The following four worls of Muhriddin al Arabi (see No 865 above) and the following nine works of Qunawi the author of the text are chiefly referred to in the present work.

Works of Muhîaddîn

(1) Al Futûhât al Makkîyah (No. 865 above) (11) At Tadbîrât al Ilâhîyah (No. 887 above), (111) 'Uqlat al Mustawfizah (No. 889 above), (117) Fusûs al Hikam (No. 870 above)

Works of Qûnawî

(1) I'jâz al Bayân (see Hand-list, No 202), (11) Sharh u Ahâdîs al Arba'în (see Hand-list, No 2581/3), (111) Ar Risâlat al Mufsih (see Berlin, No 3274), (111) An Nafahât (see No 891 above), (v) Ar Risâlat al Hâdîyah (see Berlin, No 2305), (vi) An Nusûs (see No 892 above), (vii) Tafsîr u Bismillâh (see Hand-list, No 2586/4), (viii) Al Wusâyah, (1x) Fukûk al Fusûs (see No. 873 above)

The following authors are also frequently quoted, viz (1) Jundî- (No 874 above), (11) Qushairî (No 828 above), (111) Shaikh al Islâm al Harawî (No 831 above), (1v) Fargânî (No 897 above), (v) Gazzâli No 833 above)

In some cases, the metaphysical theories of the Sûfis are compared with the theories of the philosophers and حكماء الشرافييل (Inturtionists)

Commentator Shamsaddin Muhammad bin Hamza al Fanârî al a famous Hanafî scholar, أوس الدس محمد بن حمرة العباري الحبقي Hanafî عن س الدس محمد بن حمرة العباري الحبي who received spiritual training from Shaikh Hâmid and from his father, Shaikh Hamza Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qûnawî He was born in Fanâr, A H. 750, and studied there under his father, Agsarâ'î (d A H 773=A D 1371) and a few others On the death of Agsarâ'î, he started for Kırmân, where he studied under Akmaladdîn al Bâbartî (d AH 780=AD 1378, see Lib Cat, vol v, part 11, No 366) Thereafter he visited Constantinople, where he attended the lectures of 'Alâaddîn Aswad (d A H The fame of his literary attainments attracted 1397) attention in Constantinople, and early in the 9th century A н Sultan Bâyazîd (A H 792-805=A D 1389-1402) appointed him Qâdî of Brussa, in which post he served with distinction for a considerable period He left Brussa in AH 832 to perform Hajj, and died at Cairo in A H 833=A D 1429 For his life and works see Shaqaiq an Nu'mânîyah, vol 1, p 84, Tâj at Tabaqât, vol 1x, fol 305, Hadâ'ıq al Hanafiyah, p 316, Brock, vol 11, p 233, where eleven of his works, including the present work, are enumerated

Beginning —

سدى اللهم و دىمدك ، حمدا - يرتصدة داتك ، *

For other copies of the worl see Berlin Nos 3214 15 Buhar Lab Cat vol u No 122 Asafiyah No 81

Written in fair Naskh Dated A H 1045

بور الدي الوفائي الأرهوى Scribe

Nuraddin al Wafa i the scribe of the present MS is also the scribe of Nos 832 871 873 891 897 above

No 917

foli 68 lines 20 size 8×5 64×3

يح الوقوب في علم الاوقاق رالحجرف

BAHR AL WUQÛF FÎ ILM AUFÂQ WA AL HURÛF '

A work with the same title as the above is mentioned without beginning or any description in Haj Ishal vol ii p 22 being the composition of Ahmad Buni (d AH 622=AD 1225 see No 859 The present work is evidently of later date however since it contains on fol 156 the following reference to Abu l Hasan a h Shadih who died in A H 654=A D 1256 see Nafahat p 663 -

ود يكلم على العصلم بالسماء الله بعالي حماعة كانبي العاسم الفسدري أني الحسن الساءلي ء

Brock, vol u p 231 on the authority of Wien No 1497 mentions a work with the same title by Abdarrahman al Bastami a Sufi author of the 9th century A H and it would appear from the colophon and the marginal note quoted below that this is identical with the present work

The following colophon of the author quoted at the end by the scribe tells us that Abdarrahman bin Muhammad bin Ali bin Ahmad al Hanafi al Bastami composed the present work in A H 826 -

قال المؤلف و كان اكمال هذة التجديمة الراهرة و الله م الناهرة في اواحر رندم الاول سده سب و عسرس و نمانمانه على بد مؤلفها انفر عداد الله عدد الرحمل بن محمد بن على بن احمد الجدفي مدهدا و ال المامي

مسربا الع

، The note on the margin of fol. 67°, runs thus أَيْهُ ، مؤله ، هذا الكتاب اسرار الاوراد و تسكير الادوار و فوائح مسكية و رساله الطاعون و كه ، الاسرار الريادية و شمس الاوفاق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock, loc. cit, among the works of 'Abdarrahmân Bastâmî (i) Asrâr al Aurâd, (ii) Al Fawa'ih al Miskîyah, (iii) Risâlat at Ta'ûn, (iv) Kashf al Asrâr ar Rabbânîyah, (v) Shams al Aufâq

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (الحيية), it also discusses the influence exercised, by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a Muqaddimah, two Bâb and a Khâtimah

foll 2°-8 المقدمة 8-28 foll 9-28° Bâb (1) المعدوف على الكالم على اسرار الحروف على الكالم على الكالم على المواتة م مديل التحقيق وقيه بمانية و م مرون يافوتة مالكالم على معاني الحروف و (11) Bâb (12°-65° على أدانية و مدرون و مودلا «

Author 'Abdarrahmân bin Muhammad bin 'Alî bin Ahmad al عدد الرحمان بن محمد بن علي بن احمد الحائي Hanafî al Bastâmî al Hurûfî a well-known Hanafi scholar and a Sufi belonging to, الدرطامي الحرومي the Bastâmîyah order, called al Hurûfî, in recognition of his proficiency in the science of Hûrûf, i e, of the mystical powers contained in the letters of the alphabet He is referred to, in Madinat al 'Ulûm, fol 1321, as a pre-emment master of this science, and the author of a number of works on the same In all 25 works of the author are enumerated in Brock, vol 11, p 231 and for two other works of his, see the note mentioned above He was born in Antioch and studied m Cairo Sultân Murâd 11 (A H 824-855=A D 1421-1451) of the Ottoman dynasty held our author in special regard and the latter dedicated some of his works to the said Sultan. The date of the author's death is not known We are told in Br Mus Suppl, No 481, that, according to Hâj Khal vol 11 p 464 he died in AH 845, but Hâj Khal gives no date Brock loc cit, tells us, from internal evidence, that he was alive in A H S55=A.D 1451

Beginning

التحمد لله الدي اطلع سمس اسرار الحروف، و قد رتد

هدا السر العاجر على معدمة و دادن و سندنة نتجر الوفوف في علم الارفاق و العصر ف

Written in Nasta lig Not dated apparently 10th century A H Foll 676-68a contain quotations from different works

Fol 685 contains a prayer, the efficacy of which in times of trouble or danger was testified to by Imam Shafi 1 (d 1 H 204=A D 820), according to the following note in Turl 1 -

أمام سابعي حصر بلوندن متقولد أونب محاء دولب وفرجة ومول الحون عالب معاركد

This prayer runs as follows -

اللم بأسامع كل الاعواب و با سابق النوب و با كاسي العظام لحما و مفسرها بعد الموت اسألك باسمانك التصفي و يسبك الاعظم الاكتر المحص "المكدون الدي لر بطلع علية الحد من إلا جياويس با حكاما دا إيال لابعومي على أبانه شي باني المعرف لا يتقطع أبدأ ولا تصيي عددا فوج عني عمي و اکسف همي.

A note on the title page tells us that the VS was for some time in the pos es ion of one Wahmud Afandi (see No. 915 above)

No 918

foll 72 lines 17 size 91 × 41 6 × 31

موادس حكم الاشرال الى كل الصومه بحسع الاماق

QAWÂNÎN U HIKAM AL ISH RÂQ ILÂ KULL AS SÛFÎYATI BI JAMÎ' AL ÂFÂQ

A work expounding the principles and theories of Sufism com po ed in AH 882 for the use of all Sufis It is divided into a Muqaddimah and 14 Qanun which are fully described in Berlin No 3028 The work is chiefly based on aphorisms and sayings of the Sufis Abdalwahhab Sha rani (d a n 973=a n 1565 see Lib Cat vol v No 567) praises the work highly in the following pas sage in his Al Lawaqih fol 2796 -

كتاب الهادون في علوم الطائفة و هو كتاب بديع لم يؤاه ، معلم يسهد اصاحبه بالكون الكامل في الطريق *

The authorship of the piesent work is disputed. In Berlin, No 3028, we are told that Abu'l Mawahib Muhammad bin Ahmad bin Muhammad at Tûnîsi al Wafâ'î al Mâlikî عمر الروائع البالكي الوالتي ا

كتاب رسالة فوادين حكم الاشراق الي كل الصرفية بجمدم الافاق تأليف السيم ... شمس الدنيا و الدين صحمد بن احمد بن صحمد التونيمي السادلي الوفائي المالكي المسور بابي المواهب *

we are told that Abu'l Mawâhîb is the author As against the authority of the above three catalogues, Brock, vol 11, p 123 on the authority of Goth, No 907, Leid, No 2285, Escur, vol 11, No 780, tells us that Burhânaddîn Ibrâhîm bin Muhammad bin Ahmad al Hanafî ash Shâdilî المعنى الحبد الحسي السادلي, a disciple of the above-mentioned Abu'l Mawâhîb and a Sûfî scholar of the 10th century A H, is the author of the present work. The following facts, which we have succeeded in bringing to light lead us to reject this statement as incorrect, however

- (1) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddîn, given in An Nûr as Sâfir, fol 48°
- (11) Muhammad bin Ibrâhîm, the scribe of the present MS and a reliable Sûfî author of the 12th century A H, in the following note on the title-page, dated A H 1097 tells us that the work is by Abu'l Mawâhib —

كتاب فواندن حكم الاشراق للسيح العالم الرباني الي المواهي محمد السادلي التونسي اعاد الله علينا بركاته *

^{*} Brockelmann usually refers to the Berlin, Cairo and India Office catalogues, but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work

(iii) Abdalwahhab Sharani a well known Sufi author of the 10th century a H (see Lib Cat vol v No 567) in his Al Lawaqih fol 293° quotes the following pr sage from a work of Abu l Mawahib entitled Qiwanin and this pressage is found verbatim on fol 35° of the present MS —

هیدا دفعه هی حروج بدد الفرسلاس الدلیمانه و الاوده عسر می استه و بالک آن اسمه محمد فالیم الحول آنا ۱۰۰ بیا کانت بالانه آخری و الحاء حوفان ج و آلف ر آلیمولا سطه لانیا آلف و المندان آلمصعفان کدلک سنه آخری و آلدال کدلک دال و آلف و لام فان بددت حرف اسمه کلیا طآهرینا و باطنیا حصل لک می آلعدد بالایمانه و بلایه عشر عدد الرسل آلمدفوعین مده صلی آله بلده و سلم آلحامین للدولا و بدهی واحد می آله داده و علی آلولدان و الدانیمی آلی ه

We may therefore accept the statement contained in the Berlin Cairo and India Office catalogues that Abul Mawahib is the author

Beginning -

الله دائله العلم الله) م الما بعد مدلة حكم سلى طريق العوم سعدما رساله موادس حكم المشراق التي كل الصويفة لله ع الآثاق التيء

For six other works of the author see Berlin \os 3030 3097 3908 5514 8597 8697

Written in fair Nashb Dated at 1097

محمد بن ابرافيم بن محمد الدكدكجي Seribe

The scribe Muhammad bin Ibrahim ad Dal dalji the Shailh of Mustafa Bukri (see No 900 below) was a well I nown Hanafi scholar and a famous Sufi of Damascus who composed a number of works on different branches of Islamic literature. He died in vir 1131=AD 1718 see Taj at Tabaqat vol xii fol 397 Silk ad Durar vol xi p 25. In the following note on the title page the scribe tells us that he transcribed the present MS for his own use—

الحمد تله مما كننه اده » و نمن شاد الله من بعدة الفقير محمد بن ابراهيم الدكدكجي حويدم السابانية عقولة والحميع الساس الو

In A π 1275 the MS came into the possession of one Abdarrah man Shah whose note on the title page runs thus – دخل بي بويد ليحس ساة

No. 919.

foll 19, lines 23, size $7\frac{1}{4} \times 5$, $4\frac{1}{2} \times 3\frac{1}{2}$

سرح وصية ابراهيم المتبولي .

SHARḤU WASÎYA'ı I IBRÂHÎM AL MA'I'BÛLÎ.

A rate commentary on Al Wasîyah a manual of mystical instruction compiled by Ibiâhîm al Matbûlî (d AH 887=AD 1482) for the use of his sûfî friends

By 'Abdalwahhâb bin Ahmad bin 'Alî bin a<u>sh Sh</u>a'rânî مندالوهات بن الصور (d A II 973=A D 1565, see Lib Cat, vol x, No 567)

Beginning

المحمد للله الدى فرص التونة و نعد فقدا التعليق على وصده السار ، بالله الى استعاق المتدولي *

We are not acquainted with any other copy of the work
Written in good Naskh Not dated, apparently 11th century
A H

No. 920.

foll 54, lines 27, size $8 \times 7\frac{1}{2}$, 6×4

تحميق الزوراء

TAHQÎQ AZZAWRÂ.,

A commentary on Az Zawrâ' of Dawwânî (d AH 907=AD 1501, see Lib Cat, vol x, No 550) and on the author's gloss on the same work For a copy of the text and of the gloss see Beilin, Nos 3224, 3225 Az Zawrâ' is a very concise work, which treats of the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view

Commentator Kamâladdîn bin Muhammad bin Fakhr al Lârî كو ال الدين بن محدد بن فت راللاري. The word bin, occurring in the name of the commentator between Kamâladdin and Muhammad, is found in the preface of our copy as well as in Berlin, No 3226, but in Hâj Khal, vol iii, p 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows Kamaladdın Muhammad Our author was a Shina scholar of the 10th century AH and a pupil of Dawwan the author of the text to whom he frequently refers as but I (my teacher). The date of his death is not given by his biographers but Haj khal loc cit tells us that he was alive in AH 928 which he takes to be the date of composition of the present work. The latter date however is given as AH 918 in the following authors colophon in our copy.—

ر ادا احرج التعلق كمال الدس محمد بن فحر بن على اللارى هذا احر مانفسرلي في توضيح حقيات الكتاب و ان احر الله الاحل للصوات بنما سرحا احر مستملا على معظم الاسولة و الاحوية و قد بن بألفت هذا السرح سنة بماندة عسر و تسعمانة ع

The commentator in the above colophon tells us that he is desirous of writing another commentary on the same text if his life be spared but no trace of any subsequent commentary is found

Beginning -

الحمد من هو محمود دلسان كل جامد وبعول كمال الدين بن محمد من وبحر بن على اللابي لما كانت الرسالة الموسومة بالرورا الكاشفة عن لحوال المبدأ و المعاد بارجر القاط صفقها الاستاء المحمق الذي صح أن بقال في شادة استاء النسر و كان سرحة الذي صفقة الاستاء الصا كالمين في عادة الانتجار فالد حرب الله مدوسلانة الى روح من هو مديدة بات العلم ومي سدد الموسلان الي و

Only one other copy of the work is mentioned viz in Berlyn $loc\ cit$

Written in fair Naskh Dated a H 1035

No. 921.

foll 50, lines 14, size $8\frac{1}{2} \times 5\frac{1}{2}$, 5×4

الرسالة في اعطلاحاد"، الصوفية

AR RISÂLA'I' FÎ ISTILÂḤA'I' AS SÛFÎYAH.

The above title is not found anywhere in the body of the MS, but it is given on the title-page, and the present MS has been catalogued under this title in the Hand-list, No 1314. The author's name is mentioned nowhere in the MS, and hence was omitted in the Hand-list, loc cit, but it is evident that Abû Zakarîyah al Ansârî (d ah 926 = add 1550) is the author, since he refers in the preface to another composition of his, Al Futûhât al Ilâhîyah, thus —

و قد نعم اقسام المخواطركلها و احكامها في الفتوحات الآليلة *

This Al Futûhât al Ilâhîyah, which is the work of Abû Zakaiîyah, is described in Berlin, No 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. 11, p. 84, under the title, Ar Risâlat fî Al Alfâz al latî Yatadâwaluhâ Muhaqqiqû As Sûfîyah الرسالة في الألفاظ الذي يند أولها محققو الموقعة الموقعة الموقعة عند

The full name of the author runs thus Zaınaddîn Abû Yahyâ Zakarîyah bin Muhammad bin Ahmad bin Zakarîyah al Ansârî Zakarîyah bin Muhammad bin Ahmad bin Zakarîyah al Ansârî رأس الدس الريعلي ركريا إلى معروف معروف معروف معروف معروف من العمل معروف من العمل معروف معروف من العمل معروف معروف معروف من العمل معروف معروف معروف من العمل معروف م

He worked as a professor of different subjects in several institutions of Cairo In A H 886 he was appointed Chief Justice of Cairo but he resigned the post some years later on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all 35 of his works are enumerated in Brook vol 11 p 99. He died in A H 926=A D 1550 * and was buried in Quafa near the tomb of Imam Shafa 1 (d A H 204=A D 820)

Beginning -

الحمد لله الدى و كفى و سلام على عنادة الدى اصطفى بهدة رسالة يستمل على تعريف عالب ما تدارلتة الصوينة المتحقون من الالفاط...

Written in fair Naskh Not dated apparently 12th century a H

No 922

foll 26 lines 25 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4$

التحوهر العرب في ادب الصوفي و المرده

AL JAWHAR AL FARÎD FÎ ADAB AS SÛFÎ WA AL MURÎD

A versified treatise containing 1238 verses on the important principles of Sufism and asceticism and on the rules to be observed by novices in their relations with their Shakhs. The treatise is divided into 8 Bab which are fully de cribed in Berlin No 3182

Author Radiaddim Muhammad bin Muhammad bin Ahmad bin Abdallah al Gazzi al Amiri ash Shife معدد بن العدادة معدد بن الماهية الماهية الماهية الماهية الماهية الماهية الماهية الماهية a well known scholar and Sufi of Damascus where he was born in AH 826 He is the author of several works of which five including the present work are enumer ated in Brock vol ii p 284 He died in AH 935=AD 1529 see Brock log cit Berlin No 3181 Paris No 4427

^{*} This is the date as given in Al Lawaph fol 338° by his own famous disciple Abdal Wahhab ash Sha rani (d Au 973=ap 156 see Lib Cat vol x No 567) It is supported by the author of Taj at tabaqat vol x fol 145 and is to be accepted in preference to the date given in An Nur as Safir—viz Au 9 5

Beginning —

(1) يقول راجى المدد لا يدعصى محمد و هو الرصى ابن الرصى (2) اللحم د لله اللجل ل المدعم المائح العصل الجريل (1) رم (3) سمنته ا باللجوه ر العريد في أدب الصوفي و المريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'an and Hadis

مستعدط من الكتاب المحكم وسدة العدلي هادي الامم

Only one other copy of the work is noticed, viz, in Berlin, $loc\ cit$

Written in fair Naskh Not dated, apparently 11th century A H

No. 923.

foll 185 lines 21, size $7\frac{1}{3} \times 5$, $5\frac{1}{2} \times 3\frac{1}{2}$

فور العين شرح سلك، العمن

NÛR AL 'ÂIN SHARḤ U SILK AL 'ÂIN. '

A detailed commentary on a mystical Qasîdâ of 283 verses on the principles and theories of Sufîsm, known as Qasîdatu Tâ'îyah. composed by 'Abdal Qâdir bin 'Umar bin Habîb as Safdî For a copy of the text, see Hand-list, No 2589/5

Brock, vol 11, p. 119, where he refers to Bodl, vol 1, No 93 Leid, No 28, Algar, No 364, tells us that the author of the Qasîdâ died a H 726=a D 1326 He omits, however, any reference to Berlin, No 3414, where we are told that 'Abdal Qâdır, the author of the above Qasîdâ, which is there described, died in a H 915=a D 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect—

(1) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Ali bin Maimûn al Fâsî al Magribî (d AH 917=AD 1511, see Berlin No 3034) and the author of the text thus —

احدودي ادماً ان هذا السدم المدكور (عدد العادر) كان حامل الدكو... مدينة صعد عدد اهلها حتى لقية شيخنا المدكور (على العاسى) *

(ii) Again from the following passage in the preface where the commentator refers to an incident related to him in A π 905 by his Shaikh 4Al bin Maimun at Fasi at Magribi concerning the author of the text in language only used of the living it is clear that the latter was alive in that year

کتاب ۱) العنی بالنف السنع سندی عدد العاد بن عمر بن الصعدی کان السنع فتما بلینا الم الدات

حديثا بدلك عدة سندنا و استادنا و ٢ جنا السند السريف على بن مدمون

المعربي العاسي سدة حمن و اله

(iii) On fol 12^b where he refers to something which he heard concerning Abdal Qadir s will in a H 924 the commentator refers to the latter in language used of the dead thus —

الجدرتي بعض اصحابة و بعض بطريق التصم سنة اربع و عسرين و بسعمانة انة اعدى السنم عدد العادر الصعدي رحمة الله ارمى وبندة عسنة مونة ::

From the above we may conclude that the author of the text was alive in a H 905 and died some time before a H 924

Commentator Alwan bin Ali bin Atiyah bin Hasan al Hama wi علوان بن على بن عطية بن حسن التعبوى a famous Sufi author of the 10th century A H who composed a number of works on different branches of Islamic literature. In all 18 works of the author are enumerated in Brock vol in p 333. He died in A H 936=A D 1529 see Berlin No 3416

Beginning —

اشرح لي صدري و احلل عدة من لساني ،

J

The commentary proper begins on fol 16 thus فال المولف فال

نسم الله الرحم الرحتم

التحمد من بعد سم الله ندبي كذا على النهامي صلابي مع بتحداني بدمن بعمدة الله يوحمة فابدأ بطمة بذكر اسم ونة اليم *

For other copies of the work see Berlin Nos 3416 17 Paris No 3225 Cairo vol 11 p 105

Written in fair Naskh Not dated apparently 11th century

محمد بي عند الحالق بي عند الله الدمسفى Scribe

VOL XIII

A note on the title-page which runs thus

ملك بعصل الله تعالئ العمر الى الله العدى شع حامد بن عبد
المحيد بن احمد اللجراتي *

tells that the MS was for some time in the possession of Shaikh Hâmid of Gujarât

This is followed by another note and a seal of Muhammad Fâdil, son of the above-mentioned Shaikh Hâmid, dated at 1130, which runs thus

ملک معصل الله محمد فاصل بی سنے حامد *

No. 924.

foll 45, lines 21, size 8×6 , $5\frac{1}{2} \times 3\frac{1}{2}$

ارشاد الطالبين

IRSHÂD AT TÂLIBÎN.

A work on Sûfîsm, briefly expounding the philosophical and mystical truths concerning the following (1) تترل المحم، و الكتب (the descent of the Holy book from heaven), (11) بعثه الرسل (the mission of the prophets), (11) م مروعية حميع الكاله، التي حاءت بالرسل (the validity of the Divine law transmitted to us through the prophets), (17) ميران (the scales in which men weigh their good and bad acts), (x) شعب (branches of learning), of which the author enumerates 411, in all (اماحة علم واحدى عسر علما) العلوم (ماحة اربعمائه علم واحدى عسر علما) According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A H 933

مال مؤلفة الفقدر عدد الوهاب ابن احمد ابن على الانصاري السعرادي

Author 'Abdalwahhâb bin Ahmad bin 'Alî a<u>sh Sh</u>a'ıânî عند الوهاب بن احمد بن علي السعراني (d Ан 973=А D 1565, see Lib Cat, vol x, No 567)

Beginning —

الحمد لله رب العالمين و الصلوة و التسليم على اشرو، المسلمين و بعد فهدة رسالة شريعة على اصور بعيسة و سميتها

ارشاد الطالدين الي *

We learn from the following passage on fol 8 that our author composed a worl on Sufism under the title of Tanbih al Agbiya in which ht enumerated 1071 theories relating to Sufism but owing to the discouraging reception of the worl among scholars he threw it into the river Nile—

و فد كلب القب كتابا سمينة بنينة الاعتباء دكوت فئة الحدو ستعين الف علم م رأيت عالب بقول العلماء يتجبر فئة فاستجرب الله تعالى و رميت بة في يتجر النيل .

For other copies of the work see Berlin No 3044 Cairo vol ii p 65

Written in Naskh Not dated apparently 11th century A H

No 925

foll 66 lines 23 size 81×6 6×31

الحوهر المعلم في زيارة العبر المكرم

AL JAWHAR AL MUNAZZAM FÎ ZIYA-RAT AL QABR AL MUKARRAM

A work containing rules and directions for visiting the tomb of the Prophet and a discussion of the validity of this practice (and that of visiting the tombs of others) both from the religious and mystical points of view. The author critici es Ibn Taimiyah (see Lib Cat vol v part ii No 402/1) who opposes the validity of this practice. The present worl was composed in a ii 953 after the author's return from Medina and from visiting the tomb of the Prophet. The worl is divided into a Muqaddimah 8 Pasl and a Khatimah see Berlin No 4052 where the contents of the worl are fully described.

Beginning -

احمدک اللبم و بعد فائه لها من الله بعالمي بالاحد في اسدات الزنارة التي هي منتهي الآمال سنة سب و حس و نسعمانه و من بم سمنة الحوهر الملطم في زناة العدر المكوم و زندية علمي معدمة و بمانية فصول و حايفة الج • The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows.

. قال مصلفه فرع من تلكيم في رحوعه من الريارة سنة سما و حمسن و تسعمائة ...

For other copies of the work see Berlin, No. 4052, Paris, No. 1153, Cairo, vol. vii, p. 141 – Printed in Bûlâq, vii. 1309 – Written in fair Naskh – Dated vii. 1238.

Scribe – محمد بن الراديم بن عور با معلم

No. 926.

foll 141, lines 26, size 10×7 , $8\frac{1}{2} \times 7$

حوامع الكلم مي الموادظ و الحكم

JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Sûfism and asceticism, containing. a collection of about 3 000 moral and my stical maxims, based on the Qur'an, Hadis and sayings of the Sufis These maxims are classified under six heads, as follows (1) العنباسات (Al Iqtibisât) 500 maxims, part of each maxim being a quotation from the Qui'an, (ii) تصبيبيات (Tadmînîyât) 500 maxims, part of each maxim being a quotation from Hadîs, (m) الأحاديم (Al Ahâdîs) 200 maxıms, taken entirely from Hadîs with omission of the Isnad, (11) ما الناعطاء (11) (Hikamu Ibn Ata) حكم تابيد (v) , (v) عام 300 maxims, taken from Ibn 'Atâ s work (No عمر تابيد (v) عكم تابيد (v) على المناسبة المناسبة (v) elbertal (Hikamu Tilmid Ibn 'Atâ) 100 maxims, borrowed from the work composed by a disciple of Ibn Ata, whose name, according to Berlin, No 8703, is كام السلف (vi) , داؤه س باحلا (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qui'anic bianches, Hadis and Sûfîsm

دم اعلم رحمک الله تعالی ان کمال لدة هدا التأله ، صوفوه ، على ان يکون السخص حافظاً معسرا متحددا و ان يکون له دوق من علوم الصوفدة *

The work which consists of 88 Bab 9 Fasl and a Khatimah is divided into 21 parts and the mixims contained in each Bab or Tusl are arranged according to the six fold classification mentioned above

Author Ala addın Alı bın Husamaddın Abdal Malık bın Qadı Khan al Muttaqı al Hındı al Qadırı ash Shadılı al Madanı علاء الدس عدد البلك بن فاصنعان الهندي العازي السادلي على بن حسام الدس عدد البلك بن فاصنعان الهندي العازي السادلي العالم He dıed ın A H 975=A D 1567 See Lıb Cat vol v part

Beginning -

الحمدولله الدى دور طوب العاديي من لوامع كلامة و كلام رسولة عر وحولا المعانى و الاشابات اما بعد يعمول العدد القعدر الى الله على بن جسام السهدر بالمدعى الحديقي عاملة الله تعالى بلطقة الحقى هذا بالنف سمينة حوامع الكلم في المواقط و الحكم جمعت بنة بحر بلية الاست حكمة جمسمانة منها البياسات و حم مانة حمد بدات و مانيان من الاجاديب. العبر المصمنة و بليمانة من حكم ابن عطاء و يحمو مانة حكمة ليلمندية و النافي من كلام السلف صوان عليم لحميني و قدمت الاقتباسات بم للام يات بم الاجاديب العبر الحديثة بم حكم ابن عطاء بم حكم بالمندية بم كلام السلف ه

The preface is followed by a brief note on the philology of the word محکمه

For other copies of the work see Berlin No 8703 India Office Nos 673 4 Paris No 1353 Cairo vol vii p 348 Asafiyah No 26 Rampur Nos 81 82

A note on the title page which runs as follows هذا تحمل مواصع informs us that الكلم عن المواطو الحكم لعلى بن حسام الذي يخط مولفها the present MS is an autograph copy

This is supported by the author's colophon which runs thus — و التحمد لله رب العالمس و انا القعمر على س المنعى الراحي ص

الله العطابا و هو الدي بعدل النوبة من عنادة و بعقو عن السنأب *

That the present copy was made during the author's life time is clear also from the fact that there are marginal notes on foll 10

17b, 18a, which end with the words (منه), referring to the author, and praying for his long life (سنه) We may safely therefore accept the statement contained in the above-quoted note on the title-page

Written in fair Naskh Not dated, 10th century A H

No. 927.

foll 200, lines 19, size $9\frac{1}{2} \times 4$, $7\frac{1}{4} \times 3$

The Same.

Another copy of the preceding work, beginning and ending like the above

The scribe has copied verbatim the author's colophon, quoted in No '926 above, omitting his own name, but it is clear from the handwriting, which differs from that of No 926, as well as from the paper, that the present MS is not an autograph copy

Written in fair Naskh Not dated, apparently 12th century AH

No. 928

foll 264, lines 17, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, followed by a small treatise in four foll at the end

Written in bold Naskh Not dated, apparently 12th century $_{\text{N}}$ H

Foll 261–264 الرسالة في الأفعاس Ar Risâlat fî Al Iqtibâs This is the title found on the title-page of the present MS, but the author, in his Husn al Muhâdrah, fol 166b, refers to this work under the title, Mahâsin al Iqtibâs The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient

Author Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî الماين عند الرحون بن ابي بكر العلي (ط AH 911=AD 1505, see Lib Cat, vol v, part 1, No 123)

Beginning -

We are not acquainted with any other copy of the work Written in fair Naskh Not dated apparently 12th century

No 929

foll 46 lines 26 size 8 × 6 61 × 41

القصول الفنجية

AL FUSÛL AL FATHÎYAH

A concise work on Sufism and asceticism chiefly based on the sayings of the Sufis and dealing with 57 important points of the subject. The work is extremely rire no copy of it being intentioned in any catalogue. It is divided into the following 57 short Fasl each Fasl dealing with one particular point.

- فصل العنى نوجود التحل و التعمع علنة وجمع الهم فنة 3-1 foll 2 من عبر نظر و نظلع الن سي أجر من جميع
- الاسناء كنرنس الحمور * عمل لها مات هول علية السلام بعب موسيع علية 4 -30 foll 3*
- السلام بعدا كندوا فاوحى الله بعالى با موسئ الواديب لاهل العدور ان بحدوث بلطفى لاحدوث
 - یا موسی ∗
- 3 fol 4 لعلى عدات المسارع سلم من عدوة من الأنوى فاعلا 4 fol 4
 الا الله فلم بدائر بوارد *
- فصل مساهدة العندة الحكم و هو ان لانوى مو نوا الا الله في fol 4b
- وصل بينعى للعندان بكون دائما ملاحظا معنى الانصال 5 fol 5 وصل السب أبه سلنما، داه د السادل رحمة الله سط 5 fol 5 أ
 - فصل قال السنع ابو سلنمان داو د السادلي رحمة الله بسط fol 5^b الحق سنجادة للعناد بسط العمريقات على سندل
 - الددرىج *
- وصل قال في سرح مناول السانوس اول السلوك في اللههو "8 fol 6 8 الاقتمار بقلاحظة العدد عدمة الداني في الوحود *

9	fol 6° da o de like the like the second large that the second second large that the second second large that the second second large that the second
	، اربعة اشداء 4
10	ومل قال بعض العارفين بولى الله سنحانة من اصطفالا أو fol 7ª
	می عبادلا ۰
11	ومل قال الشرح المرد بن السرح محرد وقاء السادلي 8ª-84
	مهما نقرر العدد الى الحقّ دسعي و هو مساهد
	معه ءطمه الله و علاة على كل سُعي -
12	وصل ما من وفت حديد الأوقع مدد حديد عديد الأوقع مدد عديد الأوقع ا
13	fol 8^a مقام مقام ابن عطاء لم يبلغ احد الى مقام
	الصدق بالصوم و الصلوة و لكن وصل الى مقام ك
	الصدق بان طرح بقمة بين يدية 4
14	foll $8^{b}-9$. We say the sum of the same and sum of the same same same says that the same same same same same same same sam
,	با∽تدار عن الرباصاب ∗
15	ومل قال السيح منحى الدين ابن العربي عصاً لمن 11-11 foll 10-11
	علم الله عند الله 4
16	ومل قال السدم الأمام المحقق احمد موروق كل 12ª-11 foll 11b-12a
	طريق القوم لم يرحعوا بها لاصل و احد بل
	الأصول عير السادلية وانهم بنوها على اصل
	واحد +
17	فصل قال في قوت القلوب وكان الفقراء و المريدون 13ª -13l foll 12b
	بقصدون الامصار للقاء العاماء والمالحين 4
	• مل في معوفة الرمان 13b
19.	فصل قال مولانا جعفو الصادق رصى الله عنه الحرمات 13b
22	سح بعصها بعضاً ۴
ι 20	فصل قال الأمام سعيان الثوري رحمه الله سمعت 14ª foll 13b-14a
	حعفر بن محمد الصادق عرب السلامة حدى القدر عمد المارات
21	لقد حلى مطلبها 4 وصل قال المديم القام القدولا المديم الأمام القدولا المديم القدولا المديد المرد المديم المديم
	مرروق من اراه الطريق الى الحروح عن
	دهسة فليعلم أن أهل الطونق بلائة *
22	فصل قال السنيج بن مطاء السادلي و كان السيح fol 15b
	ابو العماس الهوسي بعصل العدى الساكو على العقبو

الصابر+

		•
23	, föl 15 ^b	عمل قال الفتصرى عن سعب الأجان العدد اذا نظر الى
		الحالق والمحلوق كأنتاما كأن الاعصل
		س الحالق و المحلوق *
24	fol 16	فصل اعلم ان عمل الربيع بجار رطب
25	fol 16 ^b	فصل و اماً رمان التعريف فهو بارد بانس
26	fol 16 ⁶	فمل و اما _ز مان السعاء فانة بارد زطب
27	fol 17a	فصل سرط الناطق في هذة الطريقة أن يكوان عالما بالله
28	fol 17ª	فصل قال في عنون التحفاق وحود العارف الظاهر التحسي
		و نفسه البح وله السكس النفس و اكها
		مسالك الأعددال *
29	fol 176	فصل قال في عنون الحقايق حقيقة العالم الرياني في
		فلده دور و هدى و علم حقيقي موج كأمواج التحر
		* م ر ہی اصل سوۃ *
30	fol 18a	فصل لا بندي ما نعنج عليك ولا نعكر مالا بنتهي البك
		علية ولا بنارع من نارعك *
31	fol 18 ^b	فصل قال السنم سهاب الدس السهووردي السنم بكون
		م- عاماً نطقه بالنجق و هو عدد حصور الصادفين
		بوقع قلمة التي الله فعالي *
32	foll 19	وصل قال السنيم محى الذان ابن العربي رمي الله 20
		عنه الوحد الحاصل عن النواحد لا عول علنه *
33	fol 21s	فصل القوم في السماع على ثلاثة امتناف *
34	foll 21	وصل لفاء اهل الحسر عمارة العلوب *
35	fol 22a	فصل فال تعالي فاستقم كما أمرت فال رسول الله صلى
		الله وعليه فل أمنت بالله فم استقم *
36	fol 22b	وصل روى عن بعض الصحابة رصى الله عنهم أنه قال أذا
		راى احدكم متكوا لا سطيع ان يتكرة فليفل بلات
		مراب اللهم هذا منكو كان له *
37	fol 22 ^b	فصل قال السني الأمام حجة الأسلام الوحامد محمد بن
		محبد الغرالي و حبلة عالم البلك و البلكوب ادا
90	foll 23	احدث دعة واحدة نسمي المحصوة الربوء » * قصل عصوران بكون حصوة في الهلك و الكمال و 25-
	1011 23	العملان بمول عظره في البلك و المهال و العمال العصوة
		الربانية التي لا تحيط بمنادي حلالها *

39	\$ يقرر مدهب أهل الصوفية اليوم كيقور 28°-25° foll	•مىل،
	هف سائر الدهاء ، وصار مدهداً مستقلا	<i>o</i> (
	صوله و فروعه و احكامه و سائر ما يتعلق بها 4	ىل.
40	ل بعص المائح افرت الطرق واسماما و 196-28b foll 28b	وصل وا
	مله ما طويقه السادة السادليه *	
41	سعي لمن د منه مهم وطالع كتنهم ان يقوأ احرابهم م fol 30°	عصل ي
42	ال الشيع احده موروق رصى الله عدة و اءام ال علم 10 fol 30°	فصل و
	عراب المُمائح صفات احوالهم و تكتّه مثالهم «	<u>_1</u>
4 3	اء ام ان احراب المسائم و سائر اتناعه هامعة بين 130 fol	
	ادلا العلم و آداب القوحة له	
44	راما الكار اللي بيوية لفدة الأحراب وردة اياة و fol 30b	•سل و
٠,	لناعته في الود - فال السيم احباد موروق	, <u> </u>
•	ى تيوية رحل صام له بأب الح ^م ط و الأنقان	1 1
	طعون عليه في عقائد الأيمان ،	∞
45	أنترط في العمل نفذة الأحراب بلائة امور عا 10 fol 31a	مسل یر
46	ن للما رع في كل نام من المطال افادة وللاولياء . fol 31°.	و ایمام ا
	ي دلک رياده ٭	
47	سعي للعندان يتحداما برحجة حقيقته من الادكار . fol 31b.	ومل یا
	الأوراد *	و
48	ال السيح الأمام القدولا الوطال ، المكي	فصل و
	ام ان الورد اسم لوقت من الليل و النهار يرد على	-1
	عدن 4	
49	احدران يترك وردك من وفنه او نتكلم فيه fol 33 ⁴	
50	\$ لصرورة ؞ ت كار داران با تعالى التعالى	
50 51	يترک ورد لرائد حاحته اهم و نقصل +	
52	$fol 33^b$ قوم مسارہ و مطارہ و ملامیے و مطامیے و کا $_0$ ا حق $_0$ $_0$ $_0$ $_0$ $_0$ $_0$ $_0$ $_0$	ومايد
-	* x = *	
5 3	ى الساح الأمام حجة الصوبية عند الله بن 36°–35° foll 35°	
	سعد اليافعي +	s i
54	لحمع شهود الحق بلا حلق و حمع الحمع غود ± 136 fol 36 ا	
55	ند محققي الصوفية رصى الله عنهم ال الحق هو fol 36b	
	وحود لکن له تعینات ۴	

تصل في النكاء و تفاوت الناس فنه * 34-43 foll 37 و 55 foll 43-46 foll 43-46 وصلى بالله علية الن من خيار امنى 46-13 foll 57 وما حجى خيرا من سعة رحمة الله و تذكرن مراض حوف عداية *

The author's name does not appear in any catalogue or any where in the hody of the present work but a note on the title page which is quoted below tells us that Husain bin Abi Bair Faqih Muhammad Balhaj Bafadl at Tarimi is the author and that he was a Shafi i cholar of Tarim in Hadramaut a province of Arabia —

العصول الفنحدة و الفعنات الرحدة للعارف بالله بعالى السدم حسمن في بعدة أنى بكر متحمد بالتجاج بايضل البردمي السابعي . •

The author was clearly a scholar of the 10th century via since the latest authority quoted in the pre ent work is Sufi Abu Ba'rr al Idrus (d an 914=aD 1509 see Nur as Safir fol 80) who is referred to on fol 10 as follows —

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nur as Safir fol 350 where the authors full itame is given as follows בביית יים שנה יים שנה של He was a Shafi i scholar of Hadramaut and a supporter of the mystical doctrine of the famous Sufi Muhiaddin of the 7th century A II He was the only Sufi in Hadramaut to posses a copy of the latters famous work Futuhat (see No 86 above) He died in A II 979= A D 1571 See An Nur as Safir loo cit

Beginning -

التعمد تله على وحود وحودة و بتحامة لعنامة بكرمة وحودة الدى امع على كل موحود في الوحود و بعد فيدا ما خطر في الحمال و نسال الله بعالي ان بنفعنا بالعلم نسمى العصول

الفنجنة و النفنات الروحية الج :

Written in fair Naskh Dated a H 1022

The scribe who does not reveal his name says in the following colophon that the pre ent copy was transcribed in Medina A H 1022 -

انتهى الكتاب بحمد الملك الوهاب و الحمد لله رب العالمدن و كان العراع من دسخه يوم الاحد المدارك واحد و عسرين من سنة اددين و مشرين بعد الاله ، بطيبة المسرفة على ساكتها افصل الصلوة و السلام *

A note below the colophon, by some unknown writer, runs as follows سلع مقابله بعث الله و عليه و سلم الطاقة في مستحد رسول الله صلى الله و عليه و سلم and tells us that the present MS was once compared with another copy of the work in the Mosque of the Prophet

The title-page contains the following three notes

(1) 'All bin Muhammad, commonly called Abu'l 'Azm a Sûfî of the 12th century A H, tells us in the following autograph note that the MS was for some time in his possession

ملكة مجارا على ابو العرم *

(11) 'Abdallah bin Taha bin 'Umai as Saqqaf, in the following autograph note, tells us that, in a n 1150, he borrowed the present MS from the above-mentioned Abu'l 'Azm 'Alî'

هدا الكتاب مستعار عددى و انا الععبر عبد الله بن طه بن عمر السعاد ، من كتب مولادا السدد على بن المرحوم السيد محمد انوالعرم رحمة الله تعالى سدة ١١٤٥ *

'(m) Agam, the same 'Abdallâh bid Tahâ, in the following note, says that in A н 1151 he purchased the present MS.

م انتقل بالسرى السرعى الى دوية العقير عدد الله بن عمر ابن عقيل السعاد ، ... سدة ١١٥١ *

No 930

foll 147 lines 21 size 81 × 51 6 × 3

الطويقه المحمديد والسرة الاحمديد

AT TARÎQAT AL MUHAMMADÎYAH WA AS SÎRAT AL AHMADÎYAH

A work on asceticism and ethics dealing particularly with religious moral and mystical duties based on standard works of Sulism and 35 works on Hadis. The present work is divided into 3 Bab each Bab being subdivided into several Fast. For details of the contents see Berlin. No. 8836.

Beginning -

For other copies of the worl see Paris Nos 1321 2 Cairo vol ii p 94 Aya Safia Nos 19.00-6 Alger Nos 2484-93 Berlin Nos 8836 7 Buhar Lib Cat vol ii No 124 Asiatic Society of Bengal p 66 Rampur No 132

The present worl was printed in Constantinople in A in 12-57 along with the commentary called Al Barakat al Muhammadīyah and again with another commentary called Al Hadiqat an Nadiyah in A in 1200

Foll 1-13 are written in Naskh and the rest in Nasta liq Not dated apparently 11th century vir

No. 931.

foll 141, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same

Another copy of the same, written in fair Nasta'liq Not dated, apparently 11th century AH. The present copy bears a frontispiece, and foll 1-2 are written within gold-ruled borders. Each complete sentence of these two foll ends with a golden circle Foll 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol 2° indicates concisely the periods of time separating the famous prophets from Adam to Muhammad تاریح آدم علمه السلام الی دوح العدن و مأیتین و اربعین سده و من دوح لی ایراهیم اله ، و اربعمائة و عسر سنة و من ایراهیم الی موسی سنجمائه و سنعین سنه و من موسی الی داؤد حمسمائه سنه و من داؤد الی عسی اله ، و مأیتین سنة و من عدسی الی محمد علیه السلام ستمائه سنه *

This is followed by another note, enumerating 35 works on Hadis referred to in the present work, with the abbieviations used for each of them

No. 932.

foll 285, lines 28 size 12×8 , $9\frac{1}{2} \times 5\frac{1}{2}$

المواهب العنجيه

AL MAWÂHÎB AL FA'I'ḤÎYAH.

A rare and useful commentary on the preceding work, composed in Mecca, a H $\,1051$

By Muhammad bin 'Alî bin Muhammad bin 'Allân al Bakrî As Siddîqî محبد بن علي بن محبد بن على المديق, a well-known Sûfî and scholar of Mecca, who was born in A H 996 and completed his studies at the early age of 18 years. He was a disciple of his uncle Ahmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See Khulâsat al Asar, vol iv, p 184. Only three of these works are enumerated in Brock, vol ii, p 391. He died in Mecca in A H 1057=A D 1647, leaving behind him a large number of

pupils See Miulasat al Agar loc cit Brock for cit Iqd al Janahir fol 168 He was buried near the tomb of Ibn Hajar (ce Lib Cat vol v part i No 283)

Beginning -

الحمديثة ب الحاء المعبرد بالحينة اليء

Only one other copy of the worl is mentioned viz in Cairo vol n p 140

Some one in his note on the title page which runs thus لمعالى tells us that the present MS 1 an autograph copy but we cannot accept this tatement in view of the below quoted colophon which the scribe begins with the words على صرفة على الله على (the author said may Cod have meree on him) —

دل مولمة ...ي. الله بنه و دبع النسليين بتصابيعة كان بما يسويد. شهر مصان سنة المدى و حماس ... الت بنجاء الكيلة العراد الع

Written in fair Nash Not dated apparently 11th century A ii. It was written in or before x ii. 1072, as is evident from the following note dated A ii. 1072, in which come one who does not reveal his name, tells us that the MS was in that year in his po-ession.—

و قد بتلكة العدد العام عند الله له الوالدية في شهر حمادي الولى. سنة ابليل و سنعين و الف ه

No 933

foll 273 lines 28 size 141 x 10 91 x 51

The Same

Another copy of the preceding commentary Written in Magribi character Dated A H 115-

No 934

foll 384 lines 24 size 11 x 71 71 x 11

وسلة الاحمديد

WASÎLAT AL AHMADÎYAH

A well known detailed commentary on the At Tariqut al Muham madiyah (see No 930 above) The first draft of the present com

mentary was made in A H. 1052, but it was finally arranged, and a fair copy made, by the author in A H 1081

By Maulâ Rajab bin Ahmad مولی رم ، س احمد, a famous, scholar of the 10th century a H, see Cairo, vol 11, p 144 The commentator, on fol 203b, refers to another composition of his, entitled Jâmi' al Azhâr, thus

Beginning

For other copies see Cairo, *loc cit*, Alger, No 982, Ibrâhîm Pâşhâ, No 776

The present commentary was printed in Constantinople, AH 1270

, Written in fair Naskh Dated A н 1167 Scribe على الطامي.

No. 935.

foll 13, lines 11, size 8×6 , 6×4

قطعة من شرح الطريقة

QIT'AT MIN SHARH A'I' 'I'ARÎQAT.

A fragment of the preceding commentary, beginning thus

العمل الدادي في الددع اقول الددع حمع بدعة وهي اسم للانتداع

كالرفعة بالاارتفاع *

and ending as follows — وابها المنا الكلام في هذا البقام لانه من مرله It corresponds with foll 19a-26 of the preceding copy

Written in ordinary Naskh Not dated, apparently 13th century A H

No 936

foll 8 lines 17 size 7×4 $4\frac{1}{3} \times 2^{1}$

الرساله في الموكل

AR RISÂLAT FÎ AT TAWAKKUL

A treatise in which the author munitums that from the mystical point of view the seeking of help from others and devising means for gaming ones object is not contrary to Tawakkul (reliance on God) Various conflicting views of Sufis on the subject are quoted

Neither the author nor the work is mentioned in any catalogue but we learn from the preface quoted below that Isa bin Abdarrahim the preface quoted below that Isa bin Abdarrahim the title page the handwriting of which is identical with that of the MS tells us that Isa the author was a Qadi —

It is possible therefore that the author is Qadi Isa of Ahmada bad (in India) who died in A in 982—a in 1874. See An Nur as Safir fol 360, where we are told that he composed several works but the titles of these works are not given and so we cannot be certain that he is the Qadi Isa the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon which is quoted below uses the phrase Alia (always used of the dead) in referring to the author and he tells us that the present MS which is dated a in 1015 was transcribed from a copy revised and annotated by the author. Further there are in our copy which as already mentioned is dated A in 1015 two or three autograph marginal notes by the authors son Qadi Ibrahim whose signature to the note on fol 2° runs thus

Beginning -

الحمد لله الـ اك ، المنعام و بعد بنقول العقبر إلى عقو مولالا الكرم عنسى بن عند الرحنم فد اختلفت عبارات العلماء في بنان معنى التوكل التو •

The author first of all quotes from Irshad al Muridin fol 15 of Shihabaddin as Suhrawardi (see No 864 above) the meaning of the word Tawakkul thus —

VOL XIII

و قالي السدي شامات الدين قدس سرة التوكل ان يكل الرحل امرة الي الله وقدرة و التوكل الله وقدرة و التوكل محملة العلم الله وقدرة و التوكل محملة العلم الله *

Written in Naskh Dated a H 1015

Scribe السبعيل بن احبد بن رفيع الدين بن محبد بن جعفر الحسيدي This scribe is an Indian scholar of the 11th century A H, for a composition of whose see Hand-list, No 125

We are not acquainted with any other copy of the work

The colophon of the scribe, indicating that the present MS was transcribed from a copy ievised and annotated by the author, runs as follows

و فد حمل العراع من كتابه هده الرسالة و معابلتها على يسخه صححما المحده ، رحمه الله بدهسه و كتب عليه الحواشي العقير اسمعيل العريب بن سيد احمد بن سد رفيع الدين بن سيد حلال الدين محمد بن سيد حعفر الحسيني سدة حمس مسرة و اله ، الح *

The author's annotations, quoted in the present MS , are followed by the words $\mbox{\ \ \ }$

No. 937.

foll 98, lines 13, size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$.

حسن التوسل مي آداد ، زيارة افصل الرسل

ḤUSN A'ı' 'ı'AWASSUL FÎ ÂDÂB I ZIYÂRÂ'ı' I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those visiting the tombs of the Prophet and others in Medina, followed by a discussion on the validity of this practice from the mystical and religious points of view. The work was composed in A H 953, after the author's return from Hajj. The author remarks in the preface that, although the same points had been dealt with in other works, he knew of no composition treating of the subject exclusively, hence the present work. It may be noted that another such composition by his contemporary, Ibn Hajar Haisamî (see No 925 above), was composed three years later, viz, in A H 956. The present work is divided into a Muqaddimath, two Bab and two Khâtimah

Foll 2-6 Muqaddimah The reasons for the present composition and the need of it are pointed out

Foll 7-70 Bab 1 Contains 99 rules to be carefully observed from the date of expressing a desire to that end by those visiting the tombs of the Prophet and others in Medina

Foll 70b-89 Bab 11 Contains directions for offering prayers and addressing benedictions to the Prophet and others

Foll 90 91 Khatımah (i) Indicates at what places and on what occasions prayers must be offered

Foll 91b-98 Khatimah (ii) Contains the rules to be observed on the return journey

Neither the author nor the worl is mentioned in any catalogue Although the author's name is mentioned nowhere in the present MS we know that Abdal Qadir bin Ahmad al Fakihi العالمية مدد العارض أنه العالمية (d a H 982=a D 1574 see No 850 above) is the author since he refers to two other compositions of his On fol 21 he refers to his commentary on Hizb thus من سرحي لحرية للعربة لله كرامة عن سرحي لحرية Dhis commentary on Hizb by Abdal Qadir is noticed in Berlin No 1101 Again our author on fol 24 refers to another composition of his Al Manahil as Saniyah fi Al Albilaq thus—

و قد دكرت حملاحمة من الأحلان في كنات مناهج السننة * A work with this title by Abdal Qadir is noticed in Berlin

No 5401

— Beginning —
التحمد لله الدي نأدت بأدات رسولة و سمنتها حسن التوسل

عى ادات ربالا انصل الرسل المعدمة لنا من الله تعالئ بالزبارلا السريفة سنة بلات و حمسين و تسعمانه و لم اراحدا من أهل العام الزبارة بتأليف الي •

Written in fair Naskli Not dated apparently 12th century

No. 938.

foll 10, lines 19, size 9×6 , 7×4

نيدة من كتاب البرهان

NUBD A'I' MIN KI'I'ÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Sûfî, Shihâbaddîn Ahmad bin Shaikh 'Abdarrahmân bin Abî Bakr bin Shaikh 'Abdarrahmân as Saqqâf (d A ii 946=A d 1539, see Aî Mashra' ar Rawî, foll 85-88), composed by his disciple, Yahyâ bin 'Abdarrahîm al Khatib With regard to the date of the author, we know that he made the Haĵj in the year A ii 958, see fol 7° of the present work, where we read

We do not know who made the present abridgment, but he was evidently a contemporary of the author of the original work, see his reference to the latter, on fol 10, which runs thus

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows

المحمد لله حمدا كما يدىعى بحلاله وعظم سلطانه اما بعد فنعول العمير يحيى بن عدد الرحم الخطيد ، انه من مدن الله تعالى أن يسرلى أن أحمع شياً النم *

'This is followed by a note by the author of the present abridg ment, referring to himself thus

قال العدد الحامع لهدة الورقات هذا وحدثة من مصه ، السيم يتحلي دن عدد الرحم الخطيم من العرهان المدن من رسائل و كرامات سددا السام شهات الدين *

We are not acquainted with any other copy of the present abridgment, nor have we traced any copy of the original work

Written in fair Naskh Wot dated, apparently 12th century A H.

A note on the title page indicating that the VIS is an abridgment of Al Burhan runs as follows —

هدة بعدة من كتاب النوهان 🚓 القعبة السنع بتحتي بن ... سند الرحم التحطيب بعهدة الله بعالي برحمة النع •

No 939

foll 179 lines 27 size 8 x 6 6 x 31

الوحبه

AT TARIUMAH

Some one (not the cribe of the MS) has in cribed on the title page of the worl the title Kitab al Wara if كناب الرخانف and again in the following note written by the same hand at the end we are told that the work is known throughout the world under these title —

The work was accordingly so entered in the Hand list No 1376. The title however is found nowhere in the body of the work nor is it supported by any catalogue or work of reference.

In the colophon which runs thus -

وفع القراع من تأليف هذة الترجمة بي القوم السابع من شهر رح

سنة سنع و نمانتن و تسعمانة من البحة الثنونة تحاة الكعنة المسرفة .

the author refers to the present work as At Tarjumah and says that it was completed at Viecca in the month of Rijab A II 987. The word Tarjumah which is used in the colophon may mean description such as the description of mystical principles and theories and the explanation of aphorisms of the Sufis contained in the present worl but it may also mean translation and in what follows we shall give reasons to show that the latter is the sense in which the word is used and that At Tarjumah is accordingly the title of the worl

On fol 46 reference is made to three Ijazas which are quoted below granted to the author in a H 766 773 775 by his Shaibh Hafizaddin who died at the end of the Sth century a H —

و قد الحار السفع ساح الدين لحارة عامة لفطاً وحطًّا شفتحة بقدة 11 ا حابط التحق و الدين الطاهري التحالدي الأرسى و قد احار سدخنا هذا رحمه الله لدا الععنر احارة عامه لعطاً وحطًا بدخارى ... من آجر شعدان سنه سب و ستنن و سنعمائه و بالدا مى اواسط رحب سنه بلات و سنعن و سنعمائه و بالدًا مى اواسط دى الععدة سده حمس و سنعمائة بدلدة اوس النج *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz , A H 987

After an exhaustive study of all available works on Sûfism and works of reference, we are able to throw the following new light on the subject

- (1) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol 75° of Fasl al Khitâb, a work on Sûfîsm in Persian by Khwâja Muhammad Pârasâ (d a ii 822=a d 1419), see Persian Hand-list, No 1368
- (11) The author of Hadâ'ıq al Hanafîyah, pp 307 314, tells us that the above Khwâ'ıa Muhammad Pârasâ received Ijâzas from Shaikh Hâfizaddîn, who died at the end of the 8th century A II, and is evidently the Shaikh referred to in the Ijâzas quoted above
- (11) Finally, a reference to the Fasl al Khitab shows that the present work is an Arabic translation of the same

The beginning of Fasl al Khitâb after the preface, runs as follows

ددان ددتک الله و ایادا علی ااسداد فی العول و العمل والا عتعاد که مشائع طریعت فدس الله ارواحهم کدراء دین و مقتدایان اهل یعن ادد و حامع ادد مدان علوم طاهری و داطدی و اردات احوال و اصحات ادد ععائد عائد ماده ایسان ددادر اصول صریحه است از کتاب و سدة و احماع و مؤید است ددلائل نعاده و شواهد ععلده و نا این همه اهل درق و وحدان و کسه ، و عیان ادد النم *

The opening words of the present work are an Arabic translation of the above passage, and run as follows —

اعلم بدتك الله عرو حل و ايانا على السداد في العول و العمل و الاعتماد فان مسائح الطريعة فدس الله ارواحهم الجامعين سر العلوم الطاهرة

والناطقة درى العقائد الصافية البدينة لمى الاصول الصريجة وعرج بيا الكتاب والسفة والاحماع انات الدرق والوحدان والك والعدل المرة

The translator has omitted the preface of the original work which contains the name of its ruthor Muhammad Priasa and which with the exception of the Persian phrase (الحالمة همكونة) is in Arabic —

الحمد تله بتحلفه على و حدايدية اما بعد ﴿ كويد المفته، الى الله محمد بن محمد بن محمود التحاطى النجامي فقه لما يتحله و يرضاه من الهول و العمل التي *

Had the translator not omitted the preface we should have known at once that the work was an Arabic translation of Fasl al Lhitab The incorrect title of the worl given on the titlespage viz Al Waza if is apparently taken from the chapter headings on foll 6 - 10⁵

At the time of the compilation of the Hand list nothing was known as to the authorship of the present work but on consulting Haj Khal in the light of our further knowledge we find that in the following passage in vol 17 p 422 he mentions (without describing) in Arabic translation of Fasl il Khitob by Amir Badshah Muhammad al Bukhari composed at Mecci in the month of Rajah A H 987 —

بعربت فضل التعطاف الامت_ر بادسالا محمد الفجاري بربل مكة في وحب سنة ٩٨٧ »

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Haj khal Brock vol 11 p 412 citing the authority of Aya Sofia Nos 1976-9 (where however the name of the author is quite correctly given as Khwija Muhammad Parasa) wrongly ascribes the authorship of the original work the Fasl al khitab to the translator viz Amir Badshah al Bukhar. References to Amir Badshah Muhammad al Bukhar the translator in Brock loc cit and in Berlin No 955 merely tell us that he was alive in AH 987 but in the preface to a commentary of his on Taisir (see Hand list No 702) we learn from his own words quoted below that he traced his descent from Husain the second son of Ali the 4th Caliph that he was born in Khurasan brought up

m Bukhara, and settled permanently in Meeca, also that he was a follower of the Hanafi school —

محدد امين الشيور نامدر بادسالا التحسيدي دسيا التحدي مدهياً
 الحراساني موادا الدخاري معشأ الماي موطعاً • ا

We are not acquainted with any other copy of the work

Written in fair Naskh, in AH 997, i.e., ten years after the translation was made

Scribe السينو بالصابوني المكي بن محمد بن سكيكه السينو بالصابوني المكي المحمد بن محمد
هذا اعتناب مي ملك العمير الي الله تعالمي صفى الدين الحمد س

عدد الباهاب سدة ١١٢٥ ع

tells us that in AH 1125, the MS belonged to Safiaddin Ahmed bin 'Abdalwahhâb. This is followed by another note, dated AH 1144, in which it is stated that the MS came into the posses ion of the San'â Library (for which see Lib Cat, vol. v, part ii, p. 21) in that year

No. 940

foll 297, lines 9, size $8\frac{1}{2} \times 6\frac{1}{3}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الادوار

MAJÂLIS AL ABRÂR.

A famous work being a collection of pious discourses of the Sûfis, divided into 110 Maylis The contents of the work are fully described in Beilin, No. 8815

Author Ahmad at Rûmî احمد الرومى, a famous scholar of the 11th century AH, who died about AH 1010= AD 1630 See Brock. vol 11, p 445, Berlin, loc cit, Bûhât Lib Cat, vol 11 No 126

Beginning —

* الحمد لله الدي رفع اقدار العلماء بمعدار معومة كتابة المحكم الع Written in Nasta'liq Dated A II 1237

No '941

foll 21 lines 23 1ze 8 × 6 61 × 41

المرسالة في نعان الوقة السي

AR RISÂLAT FI BIYÂN I ALWIYAT AN NABI

(1) Yahya bin Zain al Abidin (11) Abdalbaqi bin Ausuf Az Zurqani (111) Muhammad Shahin al Hanafi (117) Shaikh Fa id al Hanafi

The worl ends with a quotation from the Litib al II blas of Sha rani (d a m 973=a d 156, see Lab Cat vol v 0 567)

Author Ahmad bin Muhammad bin Ali באנ נו מפאר ניין שלא opmonity called Al Guraimi (العديم) a prominent Sufi cholar of Egypt of the 11th century a H Originally a follower of the Shafi is chool he afterwards became a follower of the Hanafi school. He was the pupil of Abdal Wahhab Sharini (one of the Sufis men tioned above) to whom he refers on fol 105 thus ورجي كلت الأحلى Our author composed several works on different subjects of which the mot notoworthy according to his biographers is a lengthy glos in 90 Kirasa (each Kirasa being equal to 10 foll) on the famous theological work Umm al Barthin. He died in a H 1044=a D 1634. See Khulasat al Astr vol 1 p 313

Beginning -

الحمد ثله الملک المعدود الحالق لكل موجود و بعد ومعد العدد الفعدو الراحى من مولاة العددمي الساءي وبع اصطراب كدر في لون الودة الدي صلى الله علية و سلم انه من سلک طربي شدي و له وي محصوص دمات علية ان حصل عددة النوعة

It is evident from the above quoted preface that our author

belonged to the Shâfi î school at the time of composition of the present work

Frequent corrections and alterations in the MS suggest that it is an autograph copy

We are not acquainted with any other copy of the work

Written in fair Naskh Not dated, apparently 11th century

No. 942.

foll 6, lines 26, size $8\frac{1}{2} \times 6\frac{1}{2}$, 7×6

الرسالة في طريق السادة النقسبنديه

AR RISÁLAT FÎ 'I'ARÎQ AS SÂDA'I' AN NAQSHBANDÎYAH.

Author Tājaddîn bin Zakarîyah bin Sultân Al Hindî An Naqshbandî تاح الدين بن ركريا بن سلطان الهندى النقسدى, a well-known Sûfî scholai of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sûfîs of Arabia The Sûfîs of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India Ajmîr, Jawanpûr, Nâgûr and Kashmîr. He first of all received spiritual training, according to the Chishtîyah iule, under Nîzâmaddin an Nâgûrî (d Ah 985=Addina 1577), but afterwards he received training, according to the Naqshbandîya rule, under following famous Indian Sufîs of the said order

- (1) Shaikh Ilah Bakhsh (d A H 1002=A D 1593)
- (11) Sayyıd 'Alî bin Qiwâm, a famous Sûfî of Jawanpûr
- (m) Muhammad Bâqî Naqshbandî (d A H 1014=A D 1605)

The author remained a follower of the said order till his death In the beginning of the present work, he quotes his catena (سلسله) in the Naqshbandîyah order, which begins from the Shaikh Muham-

mad Bigi (mentioned above) and ends with the founder of the said order thus --

و هذه الطريعة الله ودارة احدها العثير الكامل في العصل العلير العالم المن معوفة الرحمن باح الذين عن مهدى الرمان التعولجة متعمد الداني هو لحدها عن المولوي حوجكي الامليكن هو بن الم لوي د بش متعمد و هو عن المولوي الرابيد هو عن العوب الاطم التعولجة الندد الله الأحواجة العوب التعرجي هو عن العوب التعرجي هو عن العوب التعرجي هو عن العوب التعرب هو عن العوب التعرب هو عن العوب التعرب هو عن العوب التعرب هو عن العوب التعرب هو عن العوب التعرب هو عن العوب التعرب هو عن العوب التعرب

A growing love for the holy place compelled our author to leave India for Mecca soon after the completion of his mystical training He died in Mecca A ii 10.00 A D 1640 and left behind him a large number of di ciples of whom the following are specially mentioned by his biographers —

- (i) Mirza Muhammad ad Dima hqi (d. v. n. 1088=a p. 1677)
- (ii) Ahmad bin Ujail (d A it 1074= 1 D 1663)
- (iii) Muhamma I bin Ahmad bin Ujail (d A it 1097=A D 1685)
- (18) Ahmad bin Yahya bin Ali (d κπ 1090=x D 1683)

For the present author's life and works see Brock vol 11 p 419 and I bulasat al A at vol 11 p 474 where an independent biography of our author Tulifat as Sull in Fi Dil'r Taj al Arifin by one of his disciples Muhaminad bin A hraf al Hu aini is mentioned The author of Tadkira Ulama i Hind p 15 gives no details of his life but refers to him only as a scholar who flouri hed in the reign of Akbar

Beginning -

الحمد لله وب العالمين اعلم و فعك الله بعالئ ان معتقدات السلمة التعسيدية هو معتقد اهل السنة و الحماسة التج •

The author in the preface tells us that dogmas of the Sufis of the Angilbundiyali order are identical with those held by a label the famous theological school. The worl is divided into the following short 6 I as I and I as I as I and I as I as I as I as I as I as I as I as I as I as I and I as I as I and I as

I fol 2 العصل الأول في طريق الوصول الى الله تعالى على طريق 1 العصد السا لا التقسيدية أما يمحص المحتة أو بالذكر.

fol 6b

VI

العمل الثالث في الكلمات القديدة الماثورة من حموة 10 3 11 والتحويضة عدد الحالف العجدواني و هي احد عسر كلمة مندي طريق السادة النقسندية المحدوث أو وسوسة 50-40 TV والاستعال تقوقة أو وسوسة 50-60 V fol 50-60

'Abdal Ganı an Nâbulusî (d AH 1143=AD 1730) composed a useful commentary on the present work, for copies of which see Berlin, Nos 2188-9, Cairo, vol 11, p, 20

وصل في الآداب

For other copies of the present work see Berlin, No 2186, India Office, No d038/17, Cairo, vol ii 312

Written in Nasta'liq Not dated, apparently 13th century A H

No. 943

foll 49 lines 7, size $7 \times 4\frac{1}{2}$, $4\frac{1}{2} \times 3\frac{1}{2}$

بيان كلمة التوحيد

BIYÂN U KALIMA'ı' A'ı' '1'AWHÎD.

A rare treatise composed in AH 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz (There is no God but Allah, and Muhammad is his Prophet)

Author khalil Muhammad bin Shaikh 'Abdallatîf مليل محمد سمر , مايل محمد من , a scholar of the llth century A H, as is seen from the date of composition of the work Neither the author nor the work is mentioned in any catalogue

^c Beginning

المحمد لله الدي حلى حلى الادسان و بعد فيعول افل عدد الله حليل محمد بن شيح عدد اللطده ، ... فلدلك سرحم ، كلمة التوحدد و سمنتة بيدان كلمة التوحدد و هو تأريح تأليفة النح *

Written in good Naskh, within gold-ruled borders Not dated, but a seal of one Muhammad Samî' dated A H 1106, on the title-page, tells us that it was written in or before that year

No 944

foll 82 lines 24 size 81×6 61×41

السمط المحيد

AS SIMT AL MÂJÎD

A Sufi work concerned mainly with truing the spiritual pedigrees of the virious orders of Sufis. In the beginning of his work the author discusses in detail the rites of initiation of novices. The following author's colophon which is not found in our copy but is quoted in India Office No 696/3 tells us that the work was composed in A H 1068—

م الكتاب المسي بال H المحدد سنة بمان وسنس و الف الم *

Author Ahmad bin Muhammad bin Yunus al Badari al QuJsi al Yamani al Ansari al Dajjiji al QushShashi الدرى العالي الانصاري العالي المائي المائي العالي المائي العالي المائي العالي المائي المائي المائي المائي المائي المائي المائي المائي المائي a distinguished Sufi scholar and author of Arabia of the 11th century AH. The genea logical table of our author given in Taj at Tabaqat vol vi fol 340 ends with Ah the 4th Cahph. According to his own statement on fol 72 he was born in Medina in AH 991 and completed his studies in his native place.

In a H 1011 he left Medina for Yaman and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well known professors of Islamic learning and received spiritual training from about 100 Shaikhs of different orders from whom he received the garment of the said orders see foll 31-61 where these orders are enumerated. He was a well known supporter of the mystical doctrines of Muhiaddin Ibn al Arabi (see No 865 above). He composed more than 50 works of which however only six are enumerated in Brock vol. in p. 392. For three other works of his see Lib Cat. vol. xi. Nos 562 644/2 3. He died in Medina A. H. 1071=A. D. 1660. See Brock. loc. cit. Taj at Tabaqat. loc. cit. Khulasat al Asar. vol. i. p. 344. He was buried in Baqi. a famous cemetery in Medina.

Beginning -

التحمد لله ابع منسور ولابنة على معاق عنادة الداكرين بدكرة الي *

For other copies of the work see Cairo vol 11 p 88 India Office No 696/3

Written in fair Nashh Dated 1292 A H

No. 945.

foll 120, lines 25, size $8^1 \times 5^1$, 7×4

البوارق الموريه

AL BAWÂRIQ AN NÛRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sûfis are chiefly referred to by our author in the present work—(1) Gazzálî (see No. 833 above), (11) Muhîaddîn Ibn al tArabî (No. 865 above), (111) Qûnawî (No. 873 above), (112) Jundi (No. 874 above), (113) Jundi (No. 874 above), (114) Jalâladdîn ar Rûmî, See Lib. Cat. (Persian MS.), vol. 1, No. 59. The author occasionally quotes the Qur'ân and Hadîs of both the

Sunnî and Shî'a sects The work is divided into the following 8 Bawâriq each Bâriqa being sub-divided into several Liwâmi —

العارفة الأولى في بيال الوحود و تعرالاته و تحقيق 44-1 foll (I)

عالم اللاهوب 🦛

(II) foll. 25-35

العارفة الثانية في الاسماء و الصفات

العارفة الثالثة في بيان عالم الماكوب و المثال و بنان 57-36 (III) العارفة الناطقة و الروح المنافرج م

المارقة الرابعة في بيان الطبيعة الكلية و الفيوالي 66-58 foll (TV) و الصورة و الجمال و الحوكة و السكون •

الدارقة التحامسة في قيان عالم الدّادة المسمئ . 86°-67 foll (V) و الماسوت و عالم الملك *

العارفة السادسة في المعاد و حذر الله ماد و بعان .104-48 foll (VI) مواء اللعمال ثوانا وحراء وبيان الحنة والنازة

العارفة السابعة في اشتعال العقواء و اعمالهم * 114-105 (VII) foll 105-114. العارفة الثامنة فيما نظمر للسالك حال المرافقة * 120 \$\text{VIII} foll 114 (VIII)

Author 'Abdalhamîd bin Mu'înaddîn bin Muhammad Hâshim an Nairîzî عند التعبيد بن معنى الدين بن معبد هاشم النريري. a Shî'â scholar of Persia, see Kashf al Hujub, fol 26°, where our author and the piesent work of his are noticed. The date of our author's death is not given therein, but we learn that he was a scholar of the 11th century a H from the fact that he quotes several authorities,

the latest of whom is Biqir Damad (d ah 1040=ad 1630 Lib Cat vol v No 624 above) Cf the pasage on fol 120a which runs as follows —

و قد دكو هذا الحكتم مثل هذا من الحكماء الاقدميّين كفيلطوس وقديون السدد دفر وقداعوس افلاطن الآلهي من الحكماء المتأجرين السدد دفر داماد بكر في سالة له المسمئ بالحا ، ما وقع له من التحلي الآليا فاطنة متفقون بها اليو •

Beginning —

Written in Nasta liq Not dated apparently 12th century A H

No 946

foll 189 lines 11 size 74×4 44×21

الرسالة في النصوف

AR RISÂLAT FÎ AT TASAWWUF

A treatise on Sufism containing moral and mystical instruction based on the Qur an Hadis and savings of the Sufis divided into 36 Hidayah Each Hidayah begins thus—

اسا الاح الصالع *

Author Muhammad bin Savyid Muhammad al Gadaı al Qan nawji Ar Rasuldar القدامي الوسولدار القدامي القدامي العدم a scholar of Qannawj who flourished in the 11th century A H. In Tadkira i Ulamı i Hind p 83 we are told that our author's father was one of the teachers of Aurangzib (d A H 1068–1118=A D 1658– 1707) • المحمد لله الدي حلى الملك و الملكوب ولم يكونا شداً ، الما يعد فنعول العدد المسكن محمد ... بن سند مجمد الكدائي الرسولدار العدومي *

We are not acquainted with any other copy of the work

Written in bold good Naskh, within gold-ruled borders Bears a frontispiece Not dated A seal of one Fakhi al Islâm Khân, dated A H 1188, tells us that the copy was written in or before that year

No. 947.

foll 10, lines 13, size $7\frac{1}{3} \times 5\frac{1}{2}$, 6×4

الرساله في النوحيد والتصوف - وأداد ، المريد

AR RISÂLA'I' U FÎ AT 'I'AWHÎD WA A'I' TASAWWUF WA 'ÂDÂB AL-MURÎD.

The above is the title as given on the title-page, but on a fly-leaf attached to the MS, it is designated Ai Risâlat u fî Shubh The treatise is not الرسالة في شنة برد على المويد The treatise is not mentioned in any catalogue under either of these titles It contains 36 questions, chiefly relating to Sûfî dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, vız, Abû Hanıfa, Mâlık, Shâfi'î and Ahmad bın Hanbal The questions are introduced in the following different styles, viz and the , ان فيل لك (١٧) ,ادا سألك سائل (١١١) ,المسألة (١١) ,السوال (١) replies begin with the following words, viz, (1) الحواب, (11), العواب, (iii) do The author's name is not mentioned anywhere in the body of the work, but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century AH The paper and the handwriting المصاه، من علماء القرن الحادي عسم also suggest this period, and the frequent corrections and alterations suggest that the present MS is an autograph copy

Beginning —

الحمد لله رب العالمين و صلى الله على سددا محمد و على آله وصحدة اجمعن اما بعد فهدة مسائل بعيسة في علم التوحيد و التروف

اذا انعى المر و نسأل عنها تعجر لنها اكثر صوفى مدفق في علم اللوحدد وهى منحونه من كتب شبق و انعق علما الانمة الرفية وصوال الله دعالي عليم احم م لان النصوب لانتم الاعلى معتصى ما التي نه السرع المحمدي الم

Line first question begins thus —
 السوال الاول قاءا سألك سابل وقال لك ما معدى لا الله الا الله
 فعل لا معدد نصي €

The reply runs as follows -

الا الله و اصلها الادمال و فرعها الاسلام و بدويها الاحسال الي *

An anonymous work of the same nature is mentioned in Berlin No 3483 but the contents of the latter do not agree with the contents of our treatise

No 948

foll 34 lines 29 size $8^1 \times 5^1$ 7×4

سسل الادكار و الاعسار

SABÎL AL ADKÂR WA AL I'TIBÂR

A rare treatise expounding concisely from the mystical point of view the mysteries of the creation of man the various stages of human life from birth to death the conditions of the soul in the period intervening between death and the Day of Resurrection and the life of man in the next world. The work was composed in A H 1110 and is divided into the following five Umr —

- العبر الأول من حتى حلق الله كدم علية السلام 7-3 foll (1) فلم برل بننغل من ملت الى رحم و من رحم الى صلت الى ان حرح كل واحد منهم من بين اينة وامة *
- العمر النابى هن حس حروح الانسبان من انونة 21-15 (a) foll 7 ال الى الدينا الى وقت موثة التج *
- العبر النالب من حدن حروج الأنسان من الدنيا ^27-21 (in) foll (11) الى البوت الى ان نبعثة الله بالنفع في الصور و بلك مدلا الدرج *

VOL XIII

العمر الوابع من حس حروج الانسان من فنوة او 30-30-101. (v) foll. 27 من من ساء الله بالنفج في الصور +

العمر الحامس من وقت دحول الأنسان في البحلة 34 -30 foll (vi)
 الى الأند *

Author As Sayyıd 'Abdallâh bin 'Alawî bin Ahmad bin al Haddâd Bâ'alawî السيد عند الله بن علوى بن احمد بن الحداد با علوى. Our author, who traced his descent from 'Alî, the 4th Caliph, was born in Medina, in A H 1044, and completed his studies there In A H 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Sûfî, scholar and author. Six of his works are enumerated in Brock, vol. in, p 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مساله ريارة القدور), and himself visited a number of Islamic countries with this object. He died in A H 1132 = A D 1719. See Silk ad Durar, vol. in, p 91, Bûhâr Library, vol. ii, No. 129, Brock, loc cit

Beginning

ę

سدحادك ، لا علم لعا الا ما علمتدا ادك ادم ، العلم الخدير الحمد لله الواحد العبار العردر العقار احمد دما حمد دهسة و دما حمدة عدادة المخلصون و اسم هذا المؤله ، سدل الادكار و الاعتدار *

Written in fair Naskh Dated a H 1202

No. 949.

foll 45, lines 16 size 8×6 , $5\frac{1}{2} \times 4$

اتحاه ، السائل باجوية المسائل

ATḤÂF AS SÂ'IL BI AJWIBA'I'I ' AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sûfîsm, referred to the author by one 'Abdarrahmân Neither the work nor the author is mentioned in any catalogue, but its subject-matter is identical with that of a composition having the same title by

Abdall ih b'A Ali al Haddad סגה ווא יין שלא וויבט א (d a h 1132=a d 1719 see No 948 above) noticed in Silk ad Durar vol iii p 91 and we may safely take it to be the same work. It was composed in a h 1072 as appears from the following colophon —

The present copy of the work opens abruptly thus -

Written in fair Naskh Not dated apparently 13th century a H

No 950

foll 7 lines 73 size 8×6 51×3

ارحورة المه لماح

URIÛZAT AL MUSTALAH

He was a prominent Sûfî author of the 13th century A н, and belonged to the Hanafî School He was born in Damascus, in A H 1099, and having lost his father in childhood was brought up by his uncle, Ahmad bin Kamâladdîn (d A H 1117=A D 1705), under whom he studied for some years He completed his studies in Damascus under the leading teachers and professors, and received his first spiritual training, according to the Khalwatîyah rule, from Shaikh 'Abdallatîf al Khalwatî (d A H 1121=A D 1709), who granted him a license for Sûfîsm In A H 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors In A H 1126 he returned for a few years to his native place, and afterwards went to Mecca, Medina, Hamât, Bagdâd, Egypt and other places We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qâdirîyah rule, in Hamât, from Shaikh Yûnus al Qâdırî, and again, according to the Naqshbandîyah rule, in Mecca, from Sûfî Mûrâd Bakhsh (d AH 1169=AD 1755) He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples Sulaimân Pâsha, Governor of Damascus, and Rajab Pâsha of Egypt used to attend the sittings of our author He died in Egypt, A H 1162=A D 1748 (though Brock ' vol 11, p 308, merely mentions that he was alive in A H 1137) See Silk ad Durar, loc cit, Tâj at Tabaqât, vol xii fol 759

The work opens thus

(

قال الفقدر الكنير المصطفى السط الدسير بتحل صديق صفا

Written in ordinary Naskh $\,$ Not dated , apparently 13th certury a ${\tt H}$

No. 951.

foll 10, lines 25, size 8×5 , 7×4

العتوحات الالهية في الموجهات الروحية

AL FUTÛḤÂ'ı' AL ILÂHÎYAH FÎ A'ı' 'I'AŴAJJUHÂ'ı' AR RÛḤÎYAH.

A concise Sûfî treatise, dealing with الحقيقة الهب ديه (the doctrine that the light, or original essence, of Muhammad, was cre ated before all things) The subject is discussed in detail in the well-known history of the Prophet, entitled Mawâhib al Ladunnîyah, vol 1, p 12 The Wahhabîs (ste Lib Cat, vol 2, No 585) reject the

doctrine and say that it is an invention of the Suíis (see Hughes Dictionary of Islam p 162). The present treatise also discusses briefly الترجاب الروحة briefly الترجاب الروحة through mystical communion)

Author Muhammad bin Abdalkarım al Madanı aslı Shafi ı السامي commonly called As Samman السامي

He was born in Medina where he studied under Muhammad bin Sulaiman (d A H 1194—A D 1780) and many others and was a disciple of Mustafa Bakri (see No 950 above) He died in A H 1189 —A D 1775 See Silk ad Durar vol in p 60

Beginning -

التحمد الله الدى حعل متحدة صلى الله علدة وسلم مدى الساس الادمة و لدى و بعد بهدة وسلم الدوحة و المال طريقة بنصص الدوحة الرقعى النه علمة وسلم و بها بالقدوحات الآلهدة مى النوحيات الرحدة البرعة

We are not acquainted with any other copy of the work.

Written in rough Naskh Not dated apparently 13th century.

A H

No 952

foll 50 lines 21 size $7^1 \times 5$ $6\frac{1}{3} \times 3\frac{1}{3}$

رندة الرسادل الفاررفية وعمدة المسائل الصوفية

ZUBDAT AR RASÂ'IL AL FÂRÛQÎYAH WA 'UMDAT AL MASÂ'IL AS SÛFÎYAH

An Arabic translation of certain passages dealing with important mystical principles selected from the first part of the well known Persian work on Sufism entitled Maktubat (for a copy of which see Persian Hand list No 1388) by Mujaddid Alf Sani (d a H 1035=a D 1626)

By Yunus An Naqshbandi ورس الله و Neither the present translation nor its author is mentioned in any catalogue and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century ан ef his reference on fol 3° to his Shalkh Alı bi Ahmad al Kızıbrı (d ан

رأيت شيحا 1751, see Silk ad Durar, vol 111, p 205), viz الكوبوي ,

Beginning

الحمد لله رب العالمين و المهلوة و السلام على سيد الموسلين و على آلة وصحدة المعنى و بعد فيعول استر الدووب سمى صلحم المحوب طالما كدم اطلم محلدات عوب المحققين أيم مشائحها السنم احمد العاروفي المعسديدي حراة الله من هدة الامة الم

The translation begins on fol. 2^a thus

قال الامام الريادي محدد اله ، الدادي قدس سرة و نفعدا نه في معارف الصوفية اعلم أن معارف الصوفية و علومهم في دباية سبرهم أو سلوكم انما هي علوم السريعة النج *

Written in ordinary Naskh Not dated, appaiently 13th century A H.

No. 953.

foll 7, lines 7, size $8\frac{1}{4} \times 6$, $6 \times 8\frac{1}{2}$.

الوساله في النصوف

AR RISÂLA'ı' FÎ A'ı' 'I'ASAWWÛF.

A rare treatise, in which certain points of Sûfîsm are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d a h 1231=a d 1816, see Asfâ al Mawârîd, Hand-list, No 2441) a famous Sûfî, specially known as an opponent of Wahhâbî doctrines (see Lib Cat, vol x, No 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd

Author 'Uɛmân bin Sanad Al Basrî عنمان بن سند الصرى, a disciple of the above-mentioned Shaikh Khâlid and the author of Asfâ al Mawâiîd, mentioned above He died in A H 1250=A D 1834 See Iktifâ al Qunû', p 434 For other works of our author see Berlin, Nos 10125, 10153, 10154

Beginning

الحمد لله الدى شرح المعارفين صدرة ألم +

Written in fair Naskh Not dated apparently 13th century

An anonymous note on the title page indicating the subject matter of the worl and the author's name runs thus —

The writer of the above note in referring to the author of the treatile uses the phralic (my master) and was therefore a pupil of the author. He is also the sembe of the present copy since the handwriting of the note is identical with the handwriting of the MS.

No 954

foll 27 lines 13 size 8×5 61×4

الرسالد مى تعرب مكاتبات الامام الربابي

AR RISÂLAT U FÎ TA'RÎB AL MAKÂ-TABÂT AL IMÂM AR RABBANÎ

An Arabic translation of 89 Persian letters addres ed to a number of nobles of different countries and conveying mysteri instruction contained in Makhubit of Mujaddid Alf إن الله (see No 952 above). The name of the translator does not appear anywhere in the body of the work, but a note on the title page which runs thus رساله في معرب مكانيات الأمام الرفاني لمحمد صالح الدي tells u that he was one Muhammad Salih Afandi a Turki scholar. Another note in the Turli language tells us that the translator was a Turki scholar of the 13th century and the scholar of the 13th century and the scholar of the 13th century.

Beginning -

We are not acquainted with any other copy of the present translation

Written in Nastaliq Not dated apparently 13th century

MIXED CONTENTS IN SÛFÎSM ÂND ASCETICISM.

No. 955.

foll 30, lines 17, size $6\frac{1}{2} \times 5$, $6 \times 3\frac{1}{2}$

المجموعة في النصوة ،

AL MAJMÛ'AH FÎ A'I' 'I'ASAWWÛF.

The present Majmû'ah contains two treatises on Sûfîsm by the 'same author, viz , Muhiaddîn Muhammad bin 'Alî, commonly called Ibn Al 'Arabî محى الدين محمد بن على ابن العربي (d A H '638=A D 1240, see No 865 above)

I' foll 1–21 كيات الكنة مها لابد للبريد منه Kıtâb Al Kunh Mımmâ Lâd Budda Lîl Murîdı Mınhu A treatise dealing with the duties of novices, divided into five Bâb, the last of which is subdivided into five Fasl The contents of the work are fully described in Berlin, No 2900

The colophon of the author quoted by the scribe, which runs thus مالكتاب والحمد لله حق جرده بمديدة موصل سنة احدى وستمانة tells us that the present work was composed in Mawsil in A H 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS, dated A H 778, was transcribed from an autograph copy

هدا آر ما وحدته به المهاه السيح الامام المحقق محى الدين محمد بن على ابن العربي عفر الله له . ورع من كتابته العقر الى الله تعالى ابو بكر بن استحاق بن ابواهدم الواهدي شفر حمادي الاولى سدة بمان و سدعين و سعمائه *

Beginning

الحمد الله رب العالمين و العاقدة للمتعين وصلى الله على سددا محمد و آلة و سلم سأله ، ايها المريد المسترشد عن كدة مالا بدلك مدة فاحتك في هدة الاوراق على ما سألم ، *

For other copies of the work see India Office, No 660, Goth, No 914, Caro, vol 11, p 144, Berlin, loc cit

Written in fair Naskh Dated A H 778 او نكر بن استحن بن الراهم الراهدي Scribe

Nisbat Al Khirqa Wa Shurutuha A treatise in which is discussed the validity of the proctice of investing novices with the sacred garment (حرف) The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur an and Hadis At the end the author enumerates the Shaikhs from whom he himself received garments.

Beginning -

التحدد لله الدى حلع على عدادة اهل العدادة باسمانة الحم، ي البر *

For other copies of the work see India Office No 657/3 Berlin No 2981/2

Abu Bahr Ishaq the scribe of the former treatise is clearly the scribe of the present treatise also since the handwriting is the same

Written in fair Naskh Not dated apparently 8th century A H

No 956

foll 57 lines 23 size $7\frac{1}{4} \times 6$ $5^{1} \times 6$

المحمونة

AL MAJMÛ'ÂH

The present Majmu ah contains six treatises on Sufism (together with quotations from the sayings of certain Sufis) composed by the same Muhiaddin Ibn al Arabi. الموني الدن العربي الدن العربي المحافظة see No 955 above All these treatises were transcribed by عند الرحمي بن حواجة صع و In Jumida I Jumida II, and Pafab of the year A H 1017

A treatise expounding the mystical stage known as علم (absorption into the Deity) and the spiritual experiences enjoyed in the same The author in the preface quoted below solemnly warms Sufis against giving out commonly the revelutions and mystical secrets of this stage

The following Hadis from Sahih Bul hari (see Lib Catvol v part 1 No 129) is quoted in support of this infunction—

كدا قال أبو هردوة رضى الله عنه قيما ذكر التجاري في صحيحة حملت

عن الدمى صلى الله علبة و سلم حراس من العلم فاما الواحد فستة فلكم ، و اما الاحر فلو بدئتة فطع مدى هذا البلعوم الح *

The author on fol. 5b, in connection with a certain theory, says that it will be discussed again in Futûhât al Makkîyah (العَارِحات الألهِله المحلف), a well-known large work of our author, composed in Mecca in A H 629 (see No 865 above) Hence we may conclude that the present treatise was composed in Mecca in or before that year

Beginning

وال المدسى المدا الكتاب رصى الله عده الحمد لله الدي فدر و فصى و حكم و المصى و رصى و ارصى و تعدس علمه و حلالا و تدره ال يكون حوهرا و عرضا و هدا العلى من الكسم و العلم بجد السموة عن اكدر المخلق بما فده من العلم فعورة بعدد و التله ، فيه فريد الله الم

For other copies of the treatise see Beilin, No 2945, Wien, No 1910, Br Mus, No 886/17

In all these copies the word Mushâhada, occurring in the title of the work, is given in the singular form, but in our copy it is used in

the pluial form (Mushâhadât)

Written in Naskh. Dated 7th Jumâdâ 1, a H 1017

II foll 66-107 معداج العنب Mîftâh Al Gaib A treatise relating to the subject of علم الهي or mystical knowledge of God

Beginning

الحمد الله المتفرد بعلم المعاتج الاول المدعوب بها سنحاده من كونة متكلما في الاول العاتج بها معالدق العدوب البح *

For other copies of the work see Beilin, No $\,2962\,,\,\mathrm{Br}\,$ Mus No $\,886/22\,$

In our copy, the first word of the title occurs in the form of the singular, but in the other copies, referred to above, the word is used in the plural form

Written in faireNaskh Dated 10th Jumâdâ I, a H 1017

Muqâm Al Quibah A treatise dealing with the definition of مقام القريه a mystical stage for which also see No 891 above, and the spiritual experiences enjoyed in the same The author, in the following passage on fol 14°, refers to another work of his, viz, Kitâb al Khalwat (see No 885 above), thus

Beginning -

الحمد لله الدى بحصص من سار من بداءة بحصاص علوم إداماء الي •

1 or other copies of the treatile see Berlin \o 2910 Br Mus \o 886/19 Curo vol vii pp 15-21 15

Written in fur Naskh Dated 10th Jumida AB 1017

I oll 10'-18" Contains quotations from the hyings of the following famous Sufis Abu I Ha an Kharqami Dun Ann Miri Sahl bin Abdall di

IV foll 185-24 Aratib U Ulum Al Wahb A treative expounding the various stages of progress in the Divine I nowledge and the spiritual experiences enjoyed by shovices in each of the e stages.

Beginning -

عل أماء على الله الحمدالله مناع النمو و التي ما لن العاو عن السر المكنو العدل من الناء والعدم الى حصرة النعام التي ه Tor other copies of the trentile see Berhin No 2916 Br Mus

For other copies of the treatile see Berlin No. 2916 Br. Mu No. 886 IS. Curo vol vii p. 371

Written in fair Nasl b Dated 6th Pala II A H 1017

V foll 241-20 سحه العلى Nushbat Al Khalq A treative expounding the mysteries of the creation of the world and of Adam with a brief di cu sion of the pre eminence of men among the creatures of Cod

Beginning -

الحمد لله الذي حمل الانسان الكامل معلم ١١ ١٦ ، اليو ٠

For the only other I nown copy of the treatise see Br Mus to 886/15

Written in fair Nasi b Dated oth Jumada I vir 1017

Beginning -

الحمد الله الكاس مي العما الموصوف بالاستواء النج ،

We are not acquainted with any other copy of the treatise Written in fair Naskh Dated Ird Rajab vir 1017 •

No. 957.

foll 8, lines 23, size $7\frac{1}{3} \times 6$, $5\frac{1}{3} \times 3$

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains three treatises on Sûfîsm, written in good Naskh Not dated, apparently 11th century A ii

I foll $1-2^{\rm b}$ راد الطالس Zâd At Tâlıbîn A treatise expounding the following five points

(1) دکر (resistance to the evil side of man's nature) (11) سوک دنیا (resistance to the evil side of man's nature) (11) سوک دنیا (reliance on God) (v) بوکل (cheerful acceptance of God's decrees)

Newther the author nor the treatise is mentioned in any catalogue, but the following note on the first folio, which runs thus للسني على بن حسام الدين المنقى tells us that the treatise is by 'Alî bin Husâmmaddîn al Muttaqî (d A H 975=A D 1665, see Lib Cat, vol v, part 11, No 425)

In the absence of any direct evidence to the contrary, we may safely accept this statement

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على رسولة محمد و آلة المعنى وصل في الدكر يديعي للطالب أن يدكر الله تعالى دائما وحية الم

II foll 2b-5b اسرار العارفس Asrâr Al 'Âlıfın A treatise expounding the mysteries underlying certain principles of Sûfısm, and enumerating the duties of novices, divided into 29 short Fasl. The treatise and its author, Husâmaddın, are mentioned in Hâj Khal, vol 1, p 281, thus اسرار العارفس و سنر الطالبين للسني منه العارف و سنر الطالبين للسني منه العارف و سنر الطالبين للسني منه العارف منه منه العارف منه العارف على العارف منه العارف على العارف منه العارف به العارف و منه العارف و به به العارف و به به العارف و به به العارف و به به ب

Beginning

الحمد الله رب العالمين و الصلوة و السلام على رسولة محمد سدد. المرسلين و على آلة و اصحابة الطاهرين اما بعد قان رباع العفر قد حرب ا

و دنارة فد و هفت - فاردت أن اكتب كناباً في علم السالكين*و الفعواة العارفين - و- 4 أسوار العارفين و سدر الطالفين التيء -

Beginning -

النصم الله ألَّدى معلم ممكامل المتحار سألدى معص الاعمد ماه و معهم الله معالي من شرح الفعر اليوه

The colophon of the scribe runs thus -

* نمت نعون الله و حسن نوفقه هذا الكلام مختصر منده في مدح القفو من معالم السنع العارف ، شبات العلم و الدين السير ودي التي ه

Only one other copy of the treatise is I nown to us viz Berlin loc cit

No 958

foll 64 lines 24 size $7\frac{1}{4} \times 5$ 6×3

المحموحة

AL MAIMÛ'AH

The present Majmu ah con ains two treatises on Sufism by the same author

T foll 1-5 اللز يعاب الصرية At Talwihat As Sufiyih A treatise expounding mystical theories relating to the existence and other attributes of God and man divided into ten Talwih One Muhammad Baqir in a note on the last folio which is followed by his seal dated A it 1216 (محمد نافر ۱۲۵ محمد نافر ۱۳۵ محمد نافر

the present MS is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS suggest that it was most probably written in the 12th century A H

Author Sûfî bin Jawhar al Jhanjhânî موني دن حوهر الحماسي Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century AH He refers to himself as Jhanjhânî (i.e., a resident of Jhanjhân, a small town in Upper India)

Beginning —

الحمد لله الدي عام موحدالله داته و طهر لتعدد صفاته و بعد فيعول العدد الصعده ، صوفى من حوهر الحدلمالي السريه ، هده الأوراق المسماة بالتلويجات الصوفية الح *

The colophon runs thus

افتمرب على ما اشربا الله من التلويحاب العسرة الكاملة حامدا لله

تعالى و مصليًّا على دينه و رسوله محمد و آله و اصحابه احمعين الح *

Written in fair Naskh

II foll 6 45 هداية الصونية Hıdâyat As Sûfiyah. A treatise (by the same author) explaining technical terms and expounding certain important philosophical principles The following reliable Sûfîs are quoted in the present work

- (1) 'Abdalmalık bin Habîb (d ан 238=ар 852, see Mirât al Janân, fol 153)
- (n) Junaid Bagdâdî (d A.H 297=AD 909; see No 910 above)
- (111) Shiblî (d A H 334=A D 945, see No 910 above)
- (iv) Abû Tâlıb al Makkî (d A н 386=A р 996, see No 826 above)
- (v) Abu'l Hasan Kharqınî (d A H 425=A D 1033, see Nafahat, p 336)
- (vi) Gazzâlî (de A н 505=A D 1111, see No 833 above).
- (vn) Yûsuf al Hamadânî (d ан 535=ар 1043, see Nafahat, р 428)
- (vm) Abû Madyan (d Aн 590=AD 1193, see Nafahat, p. 615)
- (1x) Muhîaddîn Al 'Arabî (d ан 638=а D. 1240, see No 865 above)

- (x) Qunawi (d A H 673=A D 1274 see No 873 above)
- (x1) Alanddawlah as Samnanı (d ah 736=ad 1337 see No 905 above)

Beginning -

الحمد لله الدى وهب السرار لارنات المساهدات و الانصار اما بعد فتقول العبد الم صوفى بن جوهر الجهلنجهاني السريف هذه رساله بورده مسماه بالبدانة الصوفية الي •

Like the former the present treatise is not mentioned in any catalogue. The hand writing being the same we may take this allo to be an autograph.

No 959

foll 134 lines 22 size 10 × 7 9 × 61

المحموعه

AL MAJMÛ'AH

The present Majmu ah contains (together with quotations from various works) seven treatises of which the first six are on Sufism while the seventh is a brief account of the Prophet's birth. Though the condition of the MS does not suggest that any part of the original contents is missing. Muhammad biri Ahmad Zuhran a scholar of the 11th century a h and once an owner of the MS in discussing a certain point in a note on the margin of fol 61° which is quoted below says that the subject is fully discussed in the first treatise of the Majmu ah viz. Mushkil al Ihya by Gazzalı (d a h 505=a D 1111)—

و فدمر هدا في كلام من نقل عن العلمار عقب رسالة الاملار على مسكل الاحنار رهني ال هذا المجلد :

This treatise (of which only one copy is known viz Berlin No 1714) is, however wanting in our copy of the present Majmu ah and was evidently removed before the MS came into the po session of our Library. The above mentioned Muhammad bin Ahmad Zuhran has made frequent marginal notes on all the treatise and has pointed out certain errors contained in these works. The

contents of the present Majmû'ah were transcribed in the beginning of the 10th century A H (see colophons of treatises Nos 1 and 1v). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy, elsewhere, the name of the scribe is omitted.

I foll 1-47 الرسالة الهكية في حارة الصوفية Ar Risâlat Al Makkî-yah Fi Al Khalwat As Sûfîyah A copy of a treatise believed to be unique Hâj Khal, vol 111, p 415, mentions the work thus الرسالة الهكية للشيئ الأمام وطب الدين عند الله بن متعود بن ايهن الأصفي دي

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of Shaikhs and novices. It is divided into the following 23 Bâb —

- ماب على فيل كيه ، الطويق الى الله معالى ، الطويق الى الله عالى ، الطويق الى الله عالى ، الطويق الى الله عالى ا
- را1) foll 3b-4a معارفة معارفة معارفة العلم الدى نه يصم معارفة العلم الدى الله يصم معارفة العلم الدى الله يصم العلم الدى الله يصم العلم الدى الله يصم العلم الدى الله يصم العلم الله يصم العلم الله يصم العلم الله يصم الله
- راب علوم السريعة اصول و فووع « 5°-5° السريعة اصول و فووع »
- یات لابد البوید می شیم کامل یقتدی به د (۱۷) foll 5°-6°
 - رات ادا صدفت اراده الطالب وا المتد شوقه الى ساوك 8-8 foll (v) foll (da-8 الطويق 4 ا
- القاسم الحديد ، المالية على ما يحمها استاد الطربقة الو (vi) fol 8ⁿ القاسم الحديد ،
- بات السوط الأول دوام الوصوء به (VII) foll 8a−8b
- راً السرط النابي دوام الصوم و تقليل العداء عند 9°-86 (vin) foll 86 التعداء عند الأفطار د
 - بالسرط الثالث دوام السكوب الأعنى ذكر الله به ط-96 (1x) foll 9a-9b بالسرط الثالث دوام السكوب الأعنى ذكر الله به
- ر (x) foll 96-15°. بات السرط الوابع دوام الحلوة +
- (XI) foll $15^{\text{b}}-25^{\text{a}}$ بات السوط الحامس دوام دكر الله بعالى باللسان 25^{a} مع حمور القلب 25^{a}
- بات السرط السادس دوام بهي الحواطر * 185≥250 (x11) (x11)
- راب السوط السابع دوام ربط القلب بالسيم من 30°-30 (XIII) foll 28°-30° من الأرادة القامة :
- راب السرط النامي دوام برك الأعدوان على 31°-30° (XIV) foll 30°-31°. الله تعالى -

)

```
بات على السالك مقرمة انواع العنادات في حبيع 324-438 (xv), foll 31<sup>b</sup>. وي حبيع 326-438 (xvi) fol 32<sup>a</sup> (xvi) fol 33<sup>a</sup> (xvii) fol 33<sup>a</sup> (xviii) fol 33<sup>b</sup> بات في مراعات ما تحت رعاية (xviiii) fol 33<sup>b</sup> بات ان الله يعالى بعب النبي صلى الله علية و سلم 33<sup>b</sup> (xviiii) fol 34<sup>a</sup> (xix) fol 34<sup>a</sup> (xix) fol 34<sup>a</sup>
```

التموق و مدفقهم * (XXX) 101 35° (XXX) fol 35° (XXX) fol 35° (XXI) foll 35°-41° (XXII) foll 45°-41° (XXII) foll 41°-45 (XXIII) foll 45°-47° (XXIII) foll 45°-47° (XXIII) foll 45°-47° (XXIII) foll 45°-47° (XXIII) foll 45°-47°

Author Abdallah bin Muhammad bin Ayman al Islahi di عدد الله المهابدي . Haj Ikhal loc cit tells us nothing ax tổ the authors period but from the following Catena (ماسلة) of the author ending with the Prophet which is given on foll 19°-19° we learn that he was a Sufi of the 8th century AH since he refers to the famous Sufi Abdarrahman Kasraqi (d AH 700=AD 1300 ree Mujmal Fasihi fol 200°)* as the Shaibh of his own Shaikh Burhan addim—

وعال على كنف ادكر با رسول الله قال علية السلام عمل عندتك واسمع منى بلات مرات مع قلب الله بله منى بلات مرات مع قلبا بلت مرات و إذا اسبع فعال الله على قلله بله و سلم لا الله الله و على تسمع مع قال على لا الله الا لله بلت مرات و الله ي تسمع مع قلل على لا الله الا لله بلت مرات الله الله ي تسمع مع لمن على رضى الله المتحسى و هو لمن معروف الكرحمى و هو لمن المعروف الكرحمى و هو لمن السري الما على وهو لمن التحديد و من جديد الى على الرد بارى و منه الى ابى الكانب و منه الى ابى عنمان المعرفي و منه الى ابى العالم الكوركاني و منه الى ابى عمار بن با سرو منه الى دمنه الى الما الكتري و منه الى يحمد المعروفي و منه الى يحمد الدين و منه الى يحمد الكروناني و منه الى يحمد الكترين و منه الى يحمد الكترين و منه الى عمار بن با سرو منه الى دمة الى عمار بن يا سرو منه الى دمة الى عمد الكترين و منه الى عدد الكورناني و كورناني الكورناني و كورناني الكورناني و كورناني الكورناني و كورناني الكورناني و كورناني و كورناني الكورناني و كورناني

^{*} He was born in A II 639 according to Jam $\,$ in his famous wo k Nafahat p 503 $\,$ Jam $\,$ omits the date of h s death $\,$ However

الرحمن الكسروى و معه الى برهان الدين و معه الى الععير مؤله ، هذا التأليه ، *

Beginning '
الحدد لله العظام شانه الغوي سلطانه اما بعد فقد العدن هذا التأليف في مكة شرفها الله تعالى بم استدركته بمدينة دمسى وردب فيه فوائد النو *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus

The colophon of the scribe, indicating the title of the work and the date of transcription (viz, A H 902), runs thus

تمد الرسالة المكنة بعون رب النرية سابع عسر المحكَّر م من شهور سنة المنتي و تسعمائة *

The title and the author's name are given in a note on the titlepage, which runs thus

الرسالة المكية في التخلوة الصوفية تصديه ، السدم الامام العلامة فط ، الملة و الدين عدد الله بن محمد بن ايمن الاصفهددي *

The present MS was compared with the copy from which it was transcribed, as appears from the following note at the end

ىلغ معاملة على حسم ، الطاقة على الدسخة المدعولة عدما النع *

The above note is followed by an autograph note of Muhammad Zuhrân, thus

طالعت هدلا الرسالة بتمامها كتدة مالكة العقدر الى ربة الرحمي محمد بن احمد بن زهران الاحهوري السافعي الارهري الاشعرى *

Muhammad Zuhrân, a scholar of the 11th century A H, to whom reference has been made above, in a marginal note on fol 20°, criticises our author for committing a gross mistake, and for defective knowledge of the subject, and warns readers that they should not accept his views uncritically

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment For example, on fol 4b, he quotes about 20 lines (from علوم الشريعة

على اربعة السام) verbatim from fol 144 of a work No 825 above by Abu Nasr as Sarraj as if they were his own

II Foll 48-89 A copy of a treatise on Sufism containing 41 foll which is defective both at the beginning and at the end Foll 48-88* contain anecdotes and an account of the virtues of Sufis and pious men with particulars as to the date of their death or the century to which they belonged In certain cases when the name of the Sufi or pious man is not known the anecdotes begin thus where I 88*-89 contain a discussion of mystical principles and practices The work opens abruptly thus—

عادد اسود فال ابن المدارك فدمت مكة فاءا الدلس تحطوا من المطروهم ««ون في المستخد التجرام التم»

It ends abruptly with a portion of the chapter on ساع (listening to songs) as follows —

دم أعلم أن مسئلة السناع لم برل بلهجون بها قديماً و حديثاً و كل احد من الناس بنكام في ذلك على حسب معتقدة ولاشك أن الاعتقاد ابما عنة من ملاسة ما بناعاة اليو ه

The catchword (— II) for the next (missing) folio is found at the right hand bottom corner of the last folio showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text but that he was a scholar of the 8th century A II and a contemporary of the famous King Timur (AII 771-807=AD 1369-1405) is known to us from the following passage on fol 88°, in which it is stated that a certain friend of the author's sent his son to him in Damascus before it was captured by Timur (viz in A II 803 see Mujmal Fasihi fol 236)—

و انا ادکر حال شخصی من اصحابی کانب اقامه احد دیایا و معالی عجلی و الآخر کان مقدماً بدنت المقدس و اما المقدم بعربه عجلی بعب ولدة الی دمسق لنسعل علی فی العلم و کان دلک قدل محی بدرلنگ *

HA Risalat Fi At Turuq The above title is borrowed from Berlin No 3272 but in the following note on our copy the work is entitled Kitab Fi Bayan Aqrab et Turuq —

كتاب في بيان افرت الطرق ألى الله تعالى على قول بجم الدين الله الله تعالى على قول بجم الدين الكدري من تصديفه و هو ورفتان *

It is a treatise expounding the three main branches of mystical teaching, viz, (1) طريق اربات المحاهدات (11) طريق اربات المحاهدات (11) عربق اربات المحاهدات (11) عربة (11) عربة (11) عربة (11) and the following ten principles comprised in (111) (1) توكل (11) (repentance), (11) الرهد في الدنيا (renunciation of the world), (11) عربة (retirement from the world), (vi) عامد (constant recitation of prayers), (vii) الترجة (patience), (1x) الصبر (meditation), (x) رصا (cheerful acceptance of God's decrees)

Author Abu'l Jannâb Ahmad bin 'Umar bin Muhammad bin 'Abdallâh Al Khayûqî As Sûfî الو التعاب الحمد من عمر بن معه د بن عبد الله commonly called Najmaddîn al Kubrâ الحيوفي الصومي a well-known Sûfî of the 7th century AH, who received spiritual training from the following famous Shaikhs, viz, (1) 'Ammâr bin Yâsir, (11) Ruzbahân Misrî, (111) Ismâ'îl Qasrî See, for all these three Sûfîs, Nafahât, pp 479-80

Our author also attended the sittings of Abû An Najîb as Suhrawardî (see No 855 above), who granted him a Khirqa (garment), see Mir'ât al Asrâr, fol 283 He was killed in Khawârazm in a h 618= a d 1221, the year in which the Tartars captured Khawârazm, where there was a general massacre, more than one lakh of people being killed For a detailed account of the massacre, see Habîb as Siyar, vol 111, part 1, p 21 For our author's life and works see Mir'ât al Janân, fol 385b, Nafahât, pp 481-87, Mujmal Fasîhî, fol 177, Mir'ât al Asrâr, foll 283-87, Berlin, Nos 3087, 3456, 3733, 8854 Brock, vol 1, p 440

Beginning —

التحمد لله اولا و آحرا و المهاوة و السلام على الدى محمد باطعاً و طاهرا قال الساح الامام العامل قدوة المحققين بحم الدين ابو التجداب احمد بن عمر بن محمد بن عبد الله الخاوفي الصوفي المعاوف بنجم الدين الكدري قدس الله سرة الطرق الى الله تعالى بعده العاس التحلائق بالله الطرق مع كثرة عددة محمورة في بلادة ابواع اولها طريق ارباب المعاملات و بالنها طريق ارباب المحاهدات . و بالنها طريق السائرين الى الله تعالى . . و هو محم ورة في عسرة اصول النج **

For the only other known copy of the worl see Berlin No 3272

IV foll 92-97 سراح الفلوب Straj Al Qulub A work dealing in 41 Bab with 41 important principles underlying the three main branches of mystical teaching The contents are fully de cribed in Berlin No 3314

Author Abul Khalil Ahmad bin Muhammad bin Abdalmalik al Ash ari at Tabrizi וינ וליפליט בעל היי מייביל ויע שני וועלט וועריפט וועריפט The author and the present treatise are mentioned in Hij Khali vol n p 588 and in Berlin loc cut but nothing is said as to when the author flourished nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abu. Ali ad Daqqaq (d a h 405=4 d 1012) and that the above mentioned Muhammad Zuhran in his note on fol 96 tells us that certain mystical views of our author were accepted by Muhiaddin al Arabi (d a ii 638=a d 1240 see No 865 above) suggest that our author flourished in the 5th century a h

Beginning -

التحمد للله على ما ۱۸۰۸ من و عم قال انو التحليل احمد بن محمد من عند الملك الاسعوى التيوري وحمة الله اليمس معي بعض الجواني ان املى كتاب مستملا على دكر معامات العوام و التحواص و الحوامن التوامن التوامن التوامن من الديوب و السنات يوية التحوامن من الرئل و العقلات و يوية الحوامن من الرئل و العقلات و يوية الحوامن من اردة التحسيات و الانتقاب الى الطاعات ...

Only one other copy of the work (dated a π 1196) is known viz. Berlin $loc\ cit$

Written in good Naskh Dated A H 903

On the other hand a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (d a H 833=a shade) see Brock vol ii p 203. The preface and contents of this

work, however, do not agree with those of the present treatise a careful examination of the various catalogues, we find that the real "title of the present treatise is تحريد كلمة التوحيد Tajrîd u Kalimat. at Tawhid This is a work by Ahmad al Gazzâlî, and its contents and preface, as given both in Berlin, No 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus Ahmad bin Muhammad bin Muhammad al Gazzâlî احمد بن محمد العرالي, a famous Sûfî of the 6th century A H, and the Shakh of Abû an Najîb Suhrawardî (see No 855 above). He was the younger brother of the still more famous Sûfî Muhammad al Gazzâlî (see No 833 above) Both brothers, in the beginening, studied in the Madrasah of Tûs under the same teacher (see No 833 above), but afterwards they completed their studies under different professors The present author is chiefly known as the disciple of Abû Bakr An Nassâj He died in Qazwin in A H 520= AD 1126, see Ikhtiyâr ar Rafîq, fol 27b, Isnawî, fol 345, Brock, loc cit, where seven works of the author are enumerated

Beginning,

التحمد للله رف العالمدي قال السيخ الامام جمال الاسلام احمد "بي محمد بن محمد العوالي رضى الله في التحديد ، الصحيح عن سيد الدشر محمد المصطفى قال حدوا عن الله تعالى لا الله الا الله حصدى قمن دخل حصدي امن من عدائي الح *

For other copies of the work see Berlin Nos 2394 2405, Cairo vol 11, p 80, India Office, No 694/5

Written in Naskh Dated A H 903

Foll 114^b-115^a Contain anecdotes of Muhammad al Gazzâlî (see No 833 above)

Foll 115^b-118 Contain a portion of Munqid Min Az Zalâl of Gazzâlî (see No 833 above), dealing with mystical teaching For a complete copy of the said work see Berlin, No 1725

The portion quoted opens thus

Foll 118–122^a Contain a portion of the biographical account of Gazzâlî (see No 833 above) contained in At Tabaqât Al 'Alîyah Fî Manaqib Ash Shâfi'îyah, a rare biographical work on Shâfi'î scholars by Muhammad bin Hasan

The pertion quoted opens thus -

ب قال الفقد التي الله تعالى محمد بن حسن في كتابة إلطنعات العلية في منافب السافقية منهم الامام حجة الاسلام محمد بن محمد العرائي العام على راس الحمائة الوع

Toll 122b-125 Contain a chapter مصل البرئيم quoted from Amalı of Muhammad bin Muhammad bin Zaid al Bagdadı a tradı tionist of the 5th century A H

The quotation opens thus -

فصل العرَّص من امالي السد الامام ابي النعالي متصدّ بن محمد بن رند التحسيدي النعدادي رحمة الله متحدوف الاسانيد الج *

VI foll 125-128 A treatise containing 40. Hadis dealing with the virtues of the mystical stage known is Faqr (poverty) and with the rewards of those who have reached that stage known as كلك في را الفعر A note on the first folio which runs thus الفعراء كلك في را الفعر tells us that the present reatise is a work entitled Litab fi Ziq al Faqr by some unknown author

A treatise having a different title viz Ar Rasalat Fi Fadl Al Faqr Wa Al Fuqara الرسالة عن قصل الفعور للفعواد الفعواد المعالم المعالمة المعامدة

The first Hadis with Isnad runs thus -

من السنع المدة على المسلم المالة المالة المدة المالة المالة المدة على المالة ا

The last Hadîs runs as follows -

للحديد ، الاردعون عن الي الدرداء قال قال رسول الله صلى الله عليم و سلم حدمة القفير عدد الله حدر من السنع الارضدن و جدائها و ما قدما *

Our treatise begins thus —

الحمد لله الدى حلى الادسان و اطلى اللسان دالدكر *

The Berlin copy begins as follows —

الحمد لله يعول العدد العمير الراجي رحمة الجلدل احمد بن محمد الطوسى تاب الله علمه المح *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'îl in ليله العراج (the night of his ascent to Heaven) and that this garment afterwards was presented by the Prophet to 'Alî, the 4th Caliph, and was subsequently presented to others down to Sûfî Junaid Bagdâdî (d A н 297 = A D 910)

عن رسول الله صلى الله علية وسلم ادة لما قال اسرى بى وقوعه من المتخاطعة احد جبريل بيدى و الدحلدى الجدة و اتى بى على قصر من يا قوتة حمواء فقتح القصر و احرج لى مدة ربق القفر قليسة و قال لى يا محمد و هذا ربق الفعر و أن الله تعالى امرلي أن النسة قلا تودعة الالمن يستحقه قليسة المعدى صلى الله علية و سلم و حال بى في الجدة و قال الفعر في وفخرى و فخر امتى من بعدى الى يوم العدمة بله ، مراف قاليسة المدى صلى الله علية و الله عدة و النسة على لرحلين احديها لولدة الحسين و النادى لحسن المصري و النسة الحديد ، العجمي و النادى لحسن المري و النسة الحديد ، العجمي و النسة الحديد ، العجمي و النسة المعروف ، الكرحى لسرى السعطي و النسة السري النسقائي و النسة السري المعروف ، الكرحى لسرى السعطي و النسة السري السعطى و النسة السري السعطى لانى العاسم الجديد الم

• Only one other copy of the work is known to us, viz, the Berlin copy cited above.

Foll 129 130 contain a quotation from Jawahir Al Qur an (see No 840 above) corresponding to foll 101 102 of that work

Foll 130 -130b contain 29 couplets preceded by a note which a runs thus عدد الأساء من كلم الامام حجد الأسلام إلى تماد محدد بن محدد على الدوالي اعلام الدوالي اعلام الدوالي اعلام الدوالي اعلام على سجعى من أمحاد في عالم الدوالي اعلام الدوالي اعلام الدوالي اعلام الدوالي اعلام الدوالي اعلام الدوالي الدوال

Beginning -

VII foll 131 132 العرادة السريف Al Mawlad Ash Sharif A treatise containing a brief account of the Prophet's birth Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the pre ent subject viz. Nos 9517-45 are noticed but no mention of the present treatise is found. Worl's of this nature are generally recited on the occasion of the erremony called Milad which is chiefly performed on the 12th Rabi I the birthday of the Prophet.

Beginning -

Fol 133 contains a quotation from an unl nown work

THE END

Scribe الدين ابن كمال الدين الدين الدين The colophon runs thus.

وفع الفراغ من تحرير هذا الكتاب السرده ، المسمى بعواره ، المعاره ، على يد افل العباد شمس الدين ابن كمال الدين ابن شدح الاسلام عفر الله تعالى لهم و لحميع المومدين و المؤمدات من شهر صفر ... سنة اربع و بمادين و بمادين و بمادين و بمادين و بمادين و بمادين و بمادين و

فورا مرة بعدد الله: A note below the colophon which runs thus tells that the present MS was once compared with another copy of the work This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Sûfî of Gujarât, and the author of Raudât i Shâhî, a Persian work containing biographies of the Sûfîs, He was also the author of several works on Hadîs ın 24 volymes He died m A н 1085=A D 1674, see Tadkıra ı 'Ulamâ'ı Hind, p 214, supplement Mir'ât Ahmadî, p 44 In this note, he tells us that, in а н 1044, he and his father, Jalâl Maqsûd 'Âlam (d а н 1059=AD 1649, see Tadkıra 1 'Ulamâ' 1 Hınd, p 216), studied the work from the present copy under his grandfather, Maqbûl 'Âlam (d ан 1045=ар 1635, see Tadkıra ı 'Ulamâ' ı Hınd, р 216) further tells us that, in A H 1050, he and a certain 'Alî Mashhadî jointly studied 16 Bâb of the work under the above-mentioned Maqbûl 'Âlam, and the rest of the work under Jalal Those portions of the note, which contain the above information, run thus

سمعه ۱۰ هدا الكتاب نقرأة سيدي و سددي و والدي و استادي و مولاي صاحم ۱۰ الكمال و العظل و العصال مولانا سيدنا الجلال سلمة الله تعالى يقرأ على سيدة و شيخة ... و استاذة ... ووالدة الامجد مولانا السند المخاطم المقدول عالم دام الله حلالة فكان ماعى و فرأة سيدي سلمة الله على سدد مددي دام حلالة في سنة اربع و اربعين و اله الم افرأت لربدة الموادي في التعلى و عمدة اعوادي على المودي السعيد الازلى الابدي السيد على المسهدي وفقة الله المابعد و يرضى بعد ان كان فرأ ستة المسر بانا على سند سيدي دام حلالة و يرضى بم اتم على صحوة يوم الابنين الثالم المن الجمادي الاولى الربين و اله اكتنة مملوك الهل البيد الدوي حعفر بن حلال الساهى الرضوي الم *

A second note written by the same Jafar bin Jalal tells us that he studied the work once more in A H 1055 with a group of scholars and Suiss under his father thus —

سمعت انصاعده فرأة اكتر العلماء و الصلحاء على سندى دام حلالة وكان دلك في سنة حان حان حال و الف اللهم صل على محمد والة وسلم ها

In a third autograph note he tells us that one Abdal Gafur and his brother jointly studied the work under him thus —

سمع هذا الكتاب منى تعرَّة احتة الكتبر - بنذ العفور - كنتة جعفر بن حالل الدين مفصود عالم •

The present valuable MS was purchased in AD 1915 by Mr Abul Hasan Lhan the late librarian and brother of the founder

The Library possesses two other MSS viz Persian Hand list No 1776/11 and Arabic Hand list No 2410 which were for some time in the possession of Sufi Jafar mentioned above whose seal dated a n 1057 on both the MSS runs thus—

مالكة كلنب عندة الساهنة مملوك اهل الننب التنوى جعفر بن حلال منصود عالم الساهي الرموي سنة ١٠٥٧ هـ

Foll 280-83 و صابا سنج ربن الدين ابي بكر الحوافي Wasayah Shaikh Zamaddin Abu Bakr al Khawafi These folios which do not form part of the original work consist of a short treatise containing instructions for Sufis by Zamaddin Abu Bakr al Khawafi بن الدين ابر بكر الحوافي He died in A H 838=A D 1435 See for his life Mujmal Fasihi fol 264 Nafahat p 569

Beginning -

و قد شرط سند الطابقة حديد قدس الله سرة الأول دوام الوصو .

No 861

foll 361 lines 17 size 64×31 $4\frac{1}{2} \times 2$

The Same

Another copy of the preceding work beginning like the above Written in Nashb Dated a H 920